

eṣā śaṅkara-bhāratī vijagate nirvāṇa-saṁdāyini

victorious is the voice of śaṅkara,
leading, as it does, to liberation.

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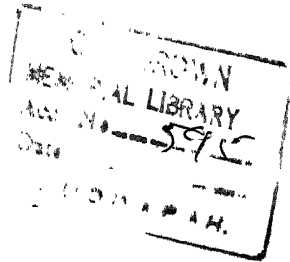
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T. M. P. MAHADEVAN

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Homage to Sankara

[51]

॥ शङ्कराचार्यम् ॥*

॥ शंकराभरणरागे आदितालेन गीयते ॥

पल्लवी

शङ्कराचार्यं भक्तमनोवशङ्कराचार्यं स्मराम्यहम्
पङ्कजातभववेद्यं हृद्यं पङ्कजातभवरोगवैद्यमाद्यम् ।
सद्गुणसान्द्रं श्रीमहादेवसरस्वती संयमीन्द्र चन्द्रं ॥

[श्रीमच्छङ्कराचार्य]

अनुपल्लवी

शङ्करभगवच्चरणापरवर्यं शंकरकृपया वर्धितवीर्यम् ।
शंकरागसितयशोधुर्यमनिशंकराब्जमवार्यं तपशौर्यम् ॥

[श्रीमच्छङ्कराचार्य]

चरणम्

परमज्ञानलतालवालं भव्यतरसुमनोजालम्
 परमतखंडन चण्डिमशीलं परमाद्वैतस्थापनशीलम् ।
 करकलितदण्डकमण्डलुं काषायधरं विनतमुनिमण्डलम्
 परमतिविजितहर कुण्डलं शुभवरदं नतधराखण्डलम् ॥
 [श्रीमच्छङ्कराचार्य]

“ Śaṅkarācāryam ”

[Śaṅkarābharāṇa rage Ādi tālena giyathe]

Pallavi

Śaṅkarācāryam bakta mano vaśaṁ
 karācāryam smarāmyaham
 paṅkajāta bhavavedyam hr̥dyaṁ
 paṅkajāta bhavarōga vaidyam ādyaṁ
 sadguṇasāṅdraṁ śrī mahādeva
 sarasvatī saṁyamīndra caṅdraṁ

[Śrī Śaṅkarācāryam]

Anupallavi

Śaṅkara bhagavaccaraṇāpara varyaṁ
 śaṅkara kṛpayā vardhita vīryam
 Śaṅkarāgasita yaśodhuryamaniśaṅkarābhjaṁ
 avārya tapaś śauryam.

[Śrī Śaṅkarācāryam]

Caraṇam

Paramajñāna latā lavālam
bhavya tara sumanō jālam
Paramata khaṇḍana caṇḍima śīlam
paramādvaita sthāpana śīlam
Kara kalita daṇḍa kamaṇḍaluṁ
kāṣāyadharaṁ vinata muni maṇḍalam
Paramati vijita hara kuṇḍalam
śubha varadaṁ nataadharā khaṇḍalam.

[Śrī Śaṅkarācāryam]

“ Śaṅkarācāryam ”

(Sung in the carnatic Raga Śaṅkarābharaṇam set to
Ādi tāḷa)

I meditate on Śrī Śaṅkarācārya who captivates the minds of his devotees, whose greatness can be realised only by lotus-born Brahma and Lord Śiva, who is the primeval teacher, who cures the disease of *saṁsāra* caused by dirt (nescience), who is endowed with all the virtues and who pleases, like the moon, the Mahādeva yamīndra.*

Anupallavi

I meditate on Śrī Ś^aṅkarācārya who is the incarnation of Lord Śiva, whose prowess increases by His grace whose fame spreads out like that of “Pāñca janya” (the conch of Mahā Viṣṇu) and who possesses unequalled ascetic valour.

* A Pontiff of the Śrī Kāncī Kāmakoti : Pīṭha, who occupied it during the period of the author.

Caraṇam

I meditate on Śri Śaṅkarācārya who is like the support for the creeper, who wears the beautiful flower garlands, who is ever engaged in condemning the wrong faiths and establishing the great system of Advaita philosophy who holds the sacred staff and wooden bowl, who wears the holy safron cloth who is revered by ascetics, who is equal to Ādiśeṣa in quelling the exponents of other faiths, who blesses us with noble boons and who is worshipped by the kings.



Merit and Demerit

Jagadguru Sri Chandrasekharendra Sarasvati

The duties of the stage of the householder (*grihasthāśrama*) involve certain deeds which are performed for the sake of satisfying one's hunger and for providing the means of living to one's children, relations, and others. Just as we do things that are ordinarily required for securing clothes, food, habitations etc., for ourselves, and for the well-being of our children and others, we should do certain other things which would keep us happy in whichever world we might go to after death. This is *dharma*.

There arises a doubt here. All our time is consumed in earning a living ; there is no time at all for doing *dharma* ! A difficulty such as this appears. It does not matter if those who complain thus spend all their time in earning money. But, how much time is wasted in useless talk, futile mockery, exertion etc. ? After calculating the time required for earning, one may utilise the remaining time for doing things that are required for gaining the self. If there is a

will, there is a way. While riding a tram-car or automobile, one can repeat the Lord's Name. Will even a *paisa* of what we now earn come with us when we leave this body? The currency that will be legal tender in the worlds we may go to after death is the Lord's Name. Therefore, the Name should be recited without fail. To say that we have no time is not true.

We may perform *dharma* in four ways : with the body, with speech, with the mind, with money. We may spend money for gaining the self ; we may do acts of charity and virtue. There may be the doubt as to how one could do acts of charity if one is in a state of poverty. Even if one be poor, one could reduce the expenses and give in charity at least a *paisa* or two. One should take such a resolution.

Each one wastes so much time in sleep, in useless talk, in cutting jokes, etc. Ceasing from such conduct, one could meditate at the Feet of Lord. That alone would come on the credit side ; all the rest will accrue on the debit side. All the other time that is spent is for the sake of the flesh. The body is but flesh. Whatever time is spent for its sake is for the sake of the flesh.

We should not be seized with fear thinking that we have committed great sins. Many who were like us have become *bhaktas* (devotees). Even those who were worst sinners have come to the way of goodness. God is great because He saves the sinners. Therefore, we must not lose courage.

In the *Bhagavad-gītā*, Śrī Kṛṣṇa teaches Arjuna :

api ched-asi pāpebhyaḥ
sarvebhyaḥ pāpakṛt-tamaḥ,
sarvaṁ jñāna-plavenaiva
vṛjinam santariṣyasi. (Gīta, iv, 36)

“Even if you are the most sinful of all sinful people, you will cross the ocean of sin by knowledge as the boat”.

aham tvā sarva-pāpebhyo
mokṣayisyāmi mā śucaḥ (Gīta, xviii, 66)

we should not weep thinking that we have committed sin. The Lord says : “I shall release you from all sins. Therefore, do not lose courage; do not weep”.

Let us reflect on how we commit sin. We commit sin through the mind, through speech, through the body, and through money. We sin in mind through thinking evil thoughts. We sin in speech by spreading false rumours. We sin through the body by indulging in evil actions. Several kinds of sin we commit with the help of money. Even if we think that we should not do these sinful acts, we are not able to refrain from them. Like a ghost, the habit of doing sinful deeds possesses us. Without leaving us, it hovers about us. We have been sinning since a long time. Therefore that habit does not leave us. How to leave off that practice?

In the manner in which we commit sins, in that very manner we should change our habit. We should endeavour to effect the change through the four means mentioned above.

dharmeṇa pāpam apanudati

(*Mahānārāyaṇa Upaniṣad*)

Thus declares the Veda. It says that sin is to be removed through *dharma* (virtuous conduct).

What is *dharma*? What is contradictory to *adharma* is *dharma*. What is opposed to evil is the good. That is *dharma*. What is evil? It is that which prompts us to commit sin. When we do a thing out of selfish desire, that is sin. That desire drags and compels us to commit sin.

What is sin? What is merit? That which we feel we ought not to do is sin. That which we feel we ought to do is what has merit. Man always wishes for the fruit of merit.

puṇyasya phalam icchanti

puṇyam necchanti mānavāḥ,

na pāpaphalam icchanti

pāpam kurvanti yatnataḥ

The fruit of merit is to remain happy without any misery. All wish for that fruit alone. By that the mind becomes peaceful. There arises happiness. Although we wish for the fruit of merit, most of the acts we do are sinful acts. Our mind itself is the witness to the sinful acts we do. When it comes to performing meritorious deeds, there appears lethargy. For doing sinful acts, there is enthusiasm.

Suffering is the wages of sin. The acts that our conscience tells us as what are not to be done are sinful acts. We feel that they should not be done; but we do not refrain from doing them.

All those that are born in this world do desire happiness. They also think that they should perform meritorious deeds alone. They also know that they should not commit sins. But, eighty per cent of what they do are sinful acts; only twenty per cent are righteous deeds. When we think of it, it appears to be very strange. We never desire that we should gather sin. And yet, the stock of sin gets increased further and further. The reason for this strange phenomenon, we are not able to know. Why this is so? This question we cannot answer. A long time ago, Arjuna, acting as the representative of all of us, asked this question of the Lord, and got the answer also :

*atha kena prayukto'yaṁ
pāpam carati pūruṣaḥ,
anicchannāpi vārṣṇeya
balād-iva niyojitaḥ* (Gītā, iii, 36).

“Man commits sin. He does it even when he has no desire for it. Who makes him commit sin? Who is that agent who compels him to do sinful acts? What one wishes for is that one should not sin. And yet, who impels him to commit sin?” Thus asks Arjuna.

The Lord has given his reply :

*kāma eṣaḥ krodha eṣaḥ
rajoguṇa-samudbhavaḥ,
mahāśano mahāpāpmā
viddhyenam iha vairiṇam* (Gītā iii, 37)

Man desires to gain a certain thing. He endeavours to gain it. If it is not gained by proper means, he

resorts to improper means. That is sin. The cause of that sin is the desire for gain. That is called *kāma*. It is our enemy. There is anger (*krodha*). If we desire a thing, and if there are people who stand in the way of our gaining that thing, there arises anger towards those people. When the desired object is not obtained, there is anger. When desire is obstructed, anger arises. Therefore, we may even say that the two are one.

*kāmah sa eva pratihatah kenacit
krodhatvena pariṇamate* (Gītā-bhāṣya).

What is desire at one time becomes anger at another. We throw a rubber ball against a wall. After it is thrown, it comes back. When we throw it, it is like desire; when it comes back, it is like anger. The statement (of Śaṅkara) cited above says that when desire is not fulfilled, there arises anger. Desire will not be satisfied by anything. Howsoever much it is fed, it is not satisfied. Hunger is satisfied by food. But desire is not satisfied when the desired object is obtained. It does not cease with the gaining of that object. Desire is like fire. As fire is fed with fuel, it increases and spreads. Desire is similar to that. Fire cannot be extinguished by feeding with fuel. There is a name for fire '*kṛṣṇa-vartma*'. The meaning is that the fire leaves a black trail wherever it goes. Wherever fire spreads, it leaves charcoal behind. Similar is the way of desire. First there is enjoyment. Then, there is the thought that more and more of what has been enjoyed is not available. The more desire is fulfilled, the more extensive it becomes. Desire is a great glutton. It is '*mahāśana*'.

When desire gets frustrated, there is anger. Anger is greater than desire. This has been stated in the *Naiṣadha*.

Kali comes. His army-commanders, Desire, Anger, and others, accompany him. The heralds sing the praise of each commander in sequence. The following is said about Anger :

durgam kāmāsugenāpi
durlanghyam avalambya yaḥ
durvasohṛdayam lakān
sendrānapi didhakṣati.

(*Naiṣadha-kāvya*, xvii, 21).

It is said that there is no place where Desire does not enter. Desire is a great warrior. But, Anger is stronger than he. Into Anger's fortress, Desire's arrow cannot penetrate. Entrenched within his fortress, Anger would say that he would curb even the Gods like Indra. Which is that fortress? It is Durvāsa's heart. Into that, Desire's arrow will not enter.

For the many sinful acts that we do, it is desire and anger that are the cause. They arise out of *rajo-guṇa* (passion). Desire is a great glutton ; Anger is a great sinner. These are our enemies.

If a deed is done without desire, then there will be no demerit. It is the performance of a deed with desire that constitutes demerit or sin. Because we have sinned for ages, the habit formed thereby prompts us to sin even at present.

We commit sin through the three instruments. There arise many evil thoughts in the mind. They are sinful. By speech we commit sins like uttering lies etc. Why has God endowed us alone, human, with the power of speech? He has endowed thus so that we may speak out what is in the heart. If we do not do that, but utter lies, He would make us be reborn as cattle, seeing that we do not make proper use of the power of speech. That He has given us this power is for using it for uttering truth and for repeating the Name of God.

The mind, speech, body, money—with these four we commit sins. If we do a thing out of desire, sin accrues. We should do good deeds through the aforesaid four means. In the way a piece of thread has been wound, in that same way it must be unwound. The four means through which we have habituated ourselves to performing sin, through those very means we should now accustom ourselves to do meritorious deeds.

Evil is possessed of two powers. One is bad habit. For instance, let us consider the habit of taking snuff. It has two ill-effects. One is the effect of taking it on the first day. The other is that it induces one to take it on the next day. Thus there are two ill-effects. Similarly, any sinful act leads to the habit of committing many a sin. This habit is what is known as *vāsanā* (residual impression). We must cultivate good *vāsanā*, and eliminate bad *vāsanā*.

Thus, realizing that all sins have their source in desire, we should perform all acts through the aforementioned four instruments, without desire.

We should always do good deeds through the mind, speech, body and money. We should put at least a *paisa* everyday as charity into a *hundi* out of the money we earn. The amounts thus saved should be used not for one's family, but for helping others. We should remember that all our money is not ours. When this body goes, the money will no longer be related to us. If we would make that money ours, we should change into a currency that will be legal tender wherever we go. In the worlds above, our earthly money will be of no use. If we change this money into the currency of *dharma*, that will be legal tender everywhere. Then, this money also will be ours. Therefore, every member of the family from children to old people, should maintain a *hundi*. If we had cultivated this habit from our birth, we would have a great deal by now. We have forgotten our duty. We should set apart a *hundi* for the children even from now. Do we not insure for their sake? This other insurance will be useful even after the present life; and so we may call this 'After Life Insurance.'

We must do good through speech. The Lord's Name should be uttered everyday at least a thousand times. That will help us. It will also guard against trouble. By indulging in useless talk we acquire sin and get into trouble. We could avoid this evil consequence by uttering the Lord's Name. Besides, we shall gain merit. The Lord has many Names. A great Tamil saint refers in one of his songs to "The Lord who is worshipped by the celestials, chanting His one-thousand Names." The Lord's Name should be uttered a thousand times. We must get the Name initiated by one who has gained *siddhi*.

To keep count we may use a string. There is no harm in selecting a Name ourselves and repeating it.

With the mind we must do good things. For sometime at least one should remain in seclusion, meditating on the Lord. The mind is filled with many thoughts. It is like a big cinema. We should get to know whose place is the mind.

The mind is the Lord's place. We have converted it into a dust-bin. We must clean it up and purify it, and make the Lord resume His seat there. What is the way to do this? We should meditate on the Lord's Feet. At least for five minutes daily we should meditate. Whatever be the circumstances, we should do this without fail. This should be done whether we achieve political independence or not. This is like eating. We should say that this is even more essential. Even when we are unable to take food, meditation must be done. Then, we shall receive the grace of God. That grace will be beneficial for all things. We spend so much time in earning money. Should we not devote at least half-an-hour for that which will bring real self-gain? That half-an-hour will be the time when we acquire the money that is merit. If the mind is given to meditation, speech, etc., will accordingly perform good deeds.

With the body we should do things that are good. We should go to the temple, circumambulate and offer obeisance. Offering obeisance is referred to as offering *daṇḍa*. It means that one must fall like a stick before the Deity. This body is not ours; it is His. Thinking thus, we should let the body fall in His presence.

By such conduct, sin will of its own accord leave. The ego will become less. The more we attenuate the ego, the more will our greatness increase.

As for women, it is enough if they offer obeisance to their husbands. Because men do not go to temples, women go to them on behalf of men also. There is no rule that women should not go to temples. It should not be thought that it is not necessary for them. Some people have *darśana* of the *Liṅga* in the *sanctum sanctorum*. For some people it is enough if they have *darśana* of the Flag-staff. Some acquire merit by the mere *darśana* of the temple-tower. For women it is enough if they offer obeisance to their husbands. In accordance with the eligibility of a person, the particular place has been determined. Accordingly, we should dedicate our body.

Thus, to sum up, we have committed sin in four ways; we continue to commit sin. *Dharma* is the means to counteract this. We should do *dharma* through the three instruments, and with money. With the body, we should do circumambulation, etc. Thinking that 'this body is not mine, it is God's', we should fall before Him and offer obeisance. If in a place there is no temple, we can offer obeisance, thinking of a temple. With speech we should utter the Name of the Lord. With the mind, we should meditate on the Lotus-Feet of the Lord. With money we should do acts of charity.

If we refrain from sin, then there is no need for meritorious deeds. Because we have committed sins, we have to do the acts of *dharma*. Whatever be the age of a person, from childhood to old age, what-

ever be the class to which one belongs, one should perform *dharma* in the aforesaid four ways ; only then will sin be removed. As the fruit of meritorious deeds increases, sin will decrease. The capital required for Self-gain will get augmented. Even when our limbs, viz., hands, legs etc., are sound and strong, we should perform good deeds, and thereby liquidate our debts and increase our credits. If we think that we shall do good acts after the limbs get old and damaged, that is not possible.

*prayānakāle manasācalena
bhaktyā yukto yogabalena caiva,
bhruvor-madhye prāṇam āveśya samyak
sa taṁ param puruṣam-upaiti divyam*

(Gītā, viii, 10)

Thus it has been declared. When we start our journey, leaving the present body, the mind should not be unsteady. It must remain like a rock. It will remain so if there are no sin, fear, etc. If there are no desire and anger, that fear there will not be. If we continuously perform *dharma*, they will get resolved. When we consider the amount of sin that we do, even food should not be made available to us. We commit so much sin. Because the Lord is full of grace, He provides us with so many amenities even though we are sinners. Therefore, we must strive for the attenuation of sin. We must offer everything to God. He is the Self of ourself. By offering the body, etc., to Him, desire gets destroyed. Then there will be no sin. In the absence of sin, there will be lasting happiness.

Bhakti

Jagadguru Sri Jayendra Sarasvati

PART—I

THE CHARACTERISTICS OF BHAKTI

The goal of human life is to realise God, which is the true nature of one's own self. There are many methods to get that awareness. And the path of *bhakti* is one such.

Now, what are the characteristics of true *bhakti*? What is the state of a *bhakta*? What are the stages through which he passes before he becomes aware of his own true nature? What is the core of *bhakti*? Ordinarily, we would say that *bhakti* means doing some *bhajans* or reciting God's name, or doing *pūja* and so on, Ādi Śaṅkara Bhagavadpāda gives a beautiful description of all this in the *Śivānandalahari*, and says that *bhakti* is that state of mind which withdraws itself from all other things and fixes itself constantly at the feet of Paśupati, the Lord of all creatures, namely *Parameśvara*. Ādi Śaṅkara says :

अंकोलं निजबीजसंततिरयस्कान्तोपलं सूचिका
 साध्वी नैजविभुं लता क्षितिरुहं सिन्धुः सरिद्धल्लभम् ।
 प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं
 चेतोवृत्तिरूपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥

aṅkōlaṁ nijabīja saṁtati-
rayaskāntōpalam sūcika
sādhvī naijavibhuṁ lata
kṣitiruhaṁ sindhuḥ saridhṛallabham
prāpnōtīha yathā tathā paśupateḥ
pādaravindadvayaṁ
cetōvṛttirupetya tiṣṭati
sadā sā bhakti rityucyate

The first stage of *bhakti* which we ordinary people are having is symbolised by the attachment between the *Ankola* tree and its seeds. It is said that the seeds of the *Ankola* tree (*Yerezhinjil* in Tamil) fall down from the tree when it becomes dark and again they go and attach themselves to the tree when there is sunrise and in course of time become part of the tree once again. We have tried to verify the existence of this tree but we have not been successful so far. But foresters have confirmed that the seeds do move towards the tree but very imperceptibly.

Just like the seeds of the *Ankola* tree, we are all *aṁsas* or parts of the *Paramātmān* only. The *Jīvātma* comes from the *Paramātmān* which is the root cause of everything. We have come from the *Paramātmān*; we fall down from Him when there is ignorance. Again, when knowledge comes of our oneness we get

up and attach ourselves again to God. Here it is significant that darkness is compared to ignorance and knowledge to sunrise. During darkness, the seeds fall down from the tree, and similarly, during ignorance, we fall down from the *Paramātmān*. During sunrise, after sunrise the seeds go back to the tree and similarly when there is knowledge, we attach ourselves to God once again.

Normally, we think of God and seek knowledge only at times of difficulty. When we are having a comfortable life, we feel happy and we feel that we have done everything, and we do not think of God at all. It is only when we are in difficulties that we start thinking of God. When we are in adversity, we realise that we are in darkness and that is the state of ignorance. At that time, we feel the need for God and the need for knowledge. So, we try to remember God. At the time of difficulty, we pray to the Lord 'Oh, Lord, I am in difficulty, please do something for me.' When there is darkness, there is need for light, and similarly, when we are in difficulty we think of the Lord. This is the first stage of *bhakti*.

Ādi Śaṅkara describes the next state of *bhakti* as :

अयस्कान्तोपलं सूचिका

ayaskāntō palam sūcikā

First, we have to think of God, and then God Himself comes and attracts us towards Himself.

Vallabhācārya and others have developed this as their main *siddhānta* and woven a philosophy round it based on *Īśvāra-bhakti*.

The attraction between a magnet or lodestone and an iron needle symbolises the second stage of *bhakti*. During our younger days, we used to play with magnets and iron filings or iron needles. Magnet has got the property of attracting iron pieces to itself. If we bring the iron pieces very close to the magnet, they cling to the magnet and the magnet attracts them to itself. For some time, the pieces keep on clinging and after some time they fall down. Again, the magnet draws the iron pieces to itself. In this way, we used to play with iron pieces and magnet. This illustrates many important philosophical truths to us. Just as a magnet has got the property of attracting iron pieces, similarly, the Lord also takes us towards Himself by attraction and leads us forward in life.

During times of difficulty, when we fall down, we are just like the iron needle which has fallen down from the magnet. But the iron piece is an inert object, and still the magnet attracts it to itself. But we human beings have more *śakti* within ourselves, and we are not so inert, and therefore, the Lord can lift us up again more easily towards Himself.

The moment the Lord comes in our mind immediately we get His grace. Just like the magnet, God attracts us towards himself and bestows on us His grace. Therefore, all of us should make effort to install the Lord in our minds. Then just like the iron needle, our minds will also be attracted by God and held fast to Him. The needle gets drawn to the magnet and it also remains magnetised as long as it is in contact with the magnet. In the same way, so long as we have our mind diverted and attracted

towards the Lord and our mind remains fixed in God, we also enjoy a state of bliss.

The third example given for *bhakti* is :

साध्वी नैजविभुम्

sādhvī naija vibhum

A *pativratā* lady or a chaste wife is doing ever so many things in the household, attending to the children doing cooking and other household work and so on, and yet all the time her mind is thinking only of her husband. She does not do anything without the thought of her husband. Similarly, a true devotee does not do anything without the thought of God. In the same way, our minds should also be merged in God. Our actions may go on as before, but our minds should be immersed in God all the time. We should pray to God and do our work as before. If we have the grace of God with us all the time, then our actions also will become more successful and we can do them better and more efficiently as well.

Here, in addition to *bhakti*, *strīdharmā* is also indicated. A chaste wife remembers only her husband all the time and does all the work. She does not think of other persons. We are reminded of great *dharma*s here. If we remember God and do our work, we shall get all prosperity and all good things in life.

Then, Ādi Śaṅkara gives the example of a creeper entwined round a tree, and He says :

लता क्षितिरुहम्

latā kṣitiruham

A creeper which is meandering on the ground ultimately searches for a tree to serve as its support and it starts twining itself round it in such a criss-cross manner that it is difficult to separate it from the tree. The creeper looks for the support of a tree and twines itself round it and the tree becomes its support. The creeper cannot remain and survive, separated from the tree. If the creeper does not have the support of the tree, it will perish. In the same way, without the support and sustenance of God, we shall come to grief. If the creeper is forcibly removed from the tree, very often we find that there is a scar on the tree also. Similarly, we attach ourselves to God and carry on our lives with His support. When we fall down from God or we are separated from God, not only do we suffer and get into difficulties, but even God also experiences some sense of sorrow for us. Just like the creeper, we should also have our support and base in God and then live. We all come from the Lord only and ultimately we go back to Him only. Until some body separates the creeper from the tree, the creeper cannot by itself be separated from the tree. Similarly, unless a third person separates us from God, we cannot be separated from Him. Like the creeper, we should attach ourselves very closely to God. This is the fourth example of *bhakti*, which Ādi Śaṅkara has given.

Everyone experiences some sorrow or some suffering or some difficulties in life. We find even

Mahāpuruṣas experiencing such difficulties and sorrows. Difficulties are there for all. But if we attach ourselves to God then our sufferings will become less. Just like the creeper which is attached to the tree, the mind should be attached to the *Paramātmān*. The creeper can live only if it is attached to the tree. In the same way, the *Jīvātmān* cannot live by itself, separated from the *Paramātmān*.

“रसान्तराणि एकरसं यथा दिव्यं पयोऽश्नुते ।”

rasāntarāṇi ekarasaṁ yathā divyaṁ payōśnute

Then, Ādi Śaṅkara Bhagavadpāda says :

“सिन्धुः सरिद्वल्लभम्”

sindhuḥ sarid vallabham

There are many rivers flowing, like the Gaṅgā the Sone, the Gōdāvarī, the Kāverī, the Kṛṣṇā and so on. These rivers have different names, but they flow in torrents and cascades, roaring with fury through diverse routes, and in diverse directions and pass through diverse places; their waters also taste differently because they pass through different types of land; their colours are also different; for instance, the river Sone is supposed to have red water Kṛṣṇā is supposed to have black water, the Gaṅgā is supposed to have white water and so on, the colour of the water depending on the terrain through which the river passes. But finally, all these rivers get merged in the ocean, and they lose their individual names and colours and they just become the ocean only; they then have only one taste, or *rasa* namely

the saltish taste. They lose their individual names and acquire one common name, namely, the ocean, and they then have only one form and one shape, one colour and one taste. When they get mixed up with the ocean, they are called the ocean only.

Just like the different rivers all approaching towards the ocean, so also, we worship God and are approaching Him in various ways and in various forms, but ultimately our aim is to get merged in God. The paths that devotees follow are different and yet the goal is the same for all, namely God. Thus, we have *Rāmabhakti*, *Kṛṣṇabhakti* and so on. They are all different paths, but yet when they are related to the *Paramātmān* they get the same form. There are many roads leading to a temple but the goal is the temple only.

Similarly, God's grace is our final goal, but we get it by going through diverse paths, such as *Rāmabhakti*, *Kṛṣṇabhakti* and so on. There are many methods to attain God, such as the path of *Bhakti*, the path of *Jñāna*, the path of *Karma*, the path of *Yoga*, the path of *Ātmavicāra* or thinking about the *Ātman*, etc., including *bhajan*, recitation of the Lord's name and so on. But the final goal of all these paths is merger in *Brahman* only. Just as the rivers merge in the ocean, likewise, we merge ourselves in *Brahman*, our individualities then disappear completely, and we just become *Ānandasvarūpa* only, become of the nature of Bliss and Happiness only. Each person takes the road which is best suited to him to get God's grace which is the final goal of all.

As Śrī Kṛṣṇa says in the *Gītā* :

“ ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ”

*ye yathā mām prapadyante
tāmstathaiva bhajāmyaham*

Whatever paths men may follow, the Lord gives His grace unto them by that very path.

Once we have awareness of God and we merge ourselves in Him all our sufferings and sorrows will vanish. How do we attach ourselves to God in the *bhaktimārga*?

Ādi Śaṅkara says :

“ प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयम् ”

*prāpnōtiha yathā tathā
paśupateḥ pādaravindadvayaṁ*

Two examples are usually given in this behalf, telling us how to fix our mind at the lotus feet of God. Ādi Śaṅkara says that only if we fix our minds on the lotus feet of God, our *bhakti* is meaningful.

The first example that is given is of the baby monkey and its mother.

The mother monkey jumps from one tree to another or from one branch to another and all the time the baby monkey is holding itself so firmly to its mother's belly that it never falls down. It is clasping its mother and so tightly clinging to it that it never falls down and it has no fear of falling down also. In the same way, if we firmly attach

ourselves to God, wherever we may be moving in the world, we shall not be subjected to any suffering.

The example of the monkey is significant from another point of view also. Our mind is also like monkey which is jumping from one object to another all the time and it is wandering all the time just like the monkey. If the mind can be got fixed on the lotus feet of Rāma or Kṛṣṇa or Parameśvara, then the mind becomes steady, and as Śrī Kṛṣṇa says in the Gītā :

“तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्”

teṣāṃ nityābhiyuktānām

yōga kṣemam vahāmyahm

If we think of the lotus feet of Lord Kṛṣṇa or Rāma and we hold on to them steadfastly, just as the baby monkey holds on to its mother, then in spite of the difficulties and sufferings like diseases, etc., we shall be able to overcome all the difficulties, and we shall get prosperity thereby. Once we attach ourselves to God, there need be no fear in regard to our welfare at all.

The next example given is that of a cat and its kitten. A cat which has given birth to kitten keeps such a close watch on its kitten that none can dare to snatch even one kitten away from its presence. It would not allow any visitor to come anywhere near its kitten at all. In the same way, God takes care of His devotees so keenly that He would not allow anyone to come and give any trouble to them.

In case the cat smells or apprehends any danger to its kitten at the place where it is staying, immediately, it will lift its kitten by its mouth and carry them away to some safer place. In the same way, if a devotee is likely to get into difficulty, the Lord takes full care of him and takes him away to a safer place. If a devotee thinks of the lotus feet of the Lord all the time, then the responsibility for the devotee's welfare is taken fully by God. In this way, the moment we have steadfast *bhakti* towards God, the Lord takes full responsibility for our welfare and gives us His protection, just as a cat gives its protection to its kitten.

Today, we are thinking that it is we who are doing everything and God does not do anything at all. That is why there is so much of shortage of water, food scarcity, absence of rains, diseases and so on. When something good happens, we do not say that it is because of God, but it is because of our efforts. When something bad happens, then immediately we start blaming God for all this. This is the natural tendency of the human mind.

Ādi Śaṅkara says that we have to fix our mind at the feet of God. But we know that our mind is always in a wandering state, as Arjuna says in the Gītā.

“चंचलं हि मनः कृष्ण”

Cañcalaṁ hi manaḥ Kṛṣṇa

The nature of the mind is to wander all the time. But we have to bring it back again and again and

get it fixed at the feet of God. It is in this manner that we have to do *Īśvarabhakti* and think of the Lord's real form and His lotus feet all the time.

Then, we have the example of the *Bhramara* and the insect, or the wasp and the insect or worm. This is called *Bhramara-kīṭanyāya*. The wasp catches hold of a small worm and puts it inside a mud cell and goes on stinging it frequently. After some time, out of a sense of fear, the worm itself becomes a wasp or *Bhramara*. In this way, if we get God's grace frequently, ultimately we shall also get the *svarūpa* of God Himself, just as the worm by getting stings frequently from the wasp, itself becomes a wasp after some time.

If we do recitation of the Lord's name and think of God all the time, we shall be able to realise Him. It is not necessary that we should do this for all the 24 hours of the day, but even half an hour or fifteen minutes for this purpose would do, provided it is done with *Trikaṇasuddhi*, that is, with purity of mind, speech and body.

Often our mind is wandering here and there. We hear with our ears something, but our mind is not there and it is wandering elsewhere; similarly, our eyes also are wandering somewhere. Our ears also start hearing something else. If only all the five sense organs could be concentrated at the lotus feet of God, even for one minute, even that would produce great results. So, it is not expected of a devotee, that he should spend the whole day in *bhakti*. Even a small part of time devoted to God with *Trikaṇasuddhi* is enough to ward off all our difficulties and sufferings.

At the moment, most people do not have that type of *bhakti* with triple purity. Normally, people take their bath and think that they have acquired purity. As a result of bath, it is true that the body becomes pure and it becomes healthy. But for remembering God's name, we need mental purity also. For this, merely taking bath is not enough. Mental purity cannot be had by washing ourselves with water. We may clean our clothes with soap in our houses or in a laundry, but for cleansing the mind there is no soap and there is no laundry available, but only the thought of God can purify our mind. There is no other method for this. Money cannot purify our mind; the laundry cannot purify our mind. Even Ganges water cannot purify our mind and clean it. It is only when we start thinking of God that we shall be able to clean it. It is only when we do *bhakti* towards God's form, we shall be able to clean our mind and then only our mind becomes pure.

Along with cleaning of the teeth and cleaning of the face, etc., we should also clean our mind. If we do any work with mental purity, then whatever work we do will be good; otherwise, nothing will be good. Mental purity is thus absolutely necessary to attain God.

So, to sum up, we find that Ādi Śaṅkara has defined *bhakti* as that tendency of the mind which goes in an one-pointed way towards the lotus feet of God and gets merged in God, that God who is our friend, at all times, who pardons us all the time for our sins, to whom we should be grateful for all the good things that He has given us, and who is always ready

to bestow His grace on us if only we start thinking of Him. This bhakti is *ahetuki* and it should be done without expectation of any reward, and not motivated by any personal gain or expectation of anything by way of return. Such is the highest state of *Bhakti*.

A true devotee pines all the time for union with God and places his mind at the lotus feet of *Paśupati*, and any separation from Him keeps the devotee in a state of anguish and suffering. The consummation of *bhakti* is reached when the devotee realises his true Self which is God. All the attractions described in the examples given by Ādi Śaṅkara in His śloka are natural and spontaneous and not artificial or calculated ones. The Ankola seed, the chaste wife, the creeper, the river, the monkey and kitten cannot subsist in separation; they find fulfilment of their being only in their union and identity with that which alone makes for their true fulfilment.

There is another thing also to be noted here. We have all come from God, and ultimately we go back to God only. *Bhakti* is the easiest means, though only one of the means, to reach God. The Ankola seed is born out of the tree, it falls down, but again it goes back to the tree. Similarly, the rivers rise from the mountain tops where clouds pour out rain which is nothing but the water that had collected in them as a result of evaporation of water from the ocean, and when these rivers merge in the ocean the waters of the rivers again go back to their source. Similarly, a *pativratastrī* finds perfect happiness only when she is in union with her husband all the time. Further, as one approaches God, one gets the radiation of peace.

and calmness from God. For instance, the rivers which are turbulent and noisy and flow with roaring fury become subdued and stilled when they reach the ocean and merge peacefully in the ocean which itself offers a welcome towards the rivers in a loving way.

So, the consummation of *bhakti* is to be oneself, to realise one's own true nature, and this is precisely what is achieved in the highest state of *bhakti*, and this is what one true devotee says, when he says :

“मदीयं एव स्वरूपं देहि”

madīyaṁ eva svarūpaṁ dehi

‘Give me what is my own, that is, Yourself which is my true nature.’

Bhakti is a means or sādhana for reaching the final goal of awareness of one's true nature: It is *svasvarūpa-anusandhāna*, and the goal is *svasvarūpa-avabōdha*.

So, let everyone get up in the morning and after cleaning his teeth, develop *bhakti* towards God, and follow the Sanmārga or the right path and follow the Sanātana dharma. *Bhakti* should be developed towards some *saguṇa* form of the Lord, whether it be Rāma or Kṛṣṇa, think of the Lord all the time and do everything with His thought and with His memory only. This will definitely give everyone prosperity and ensure his well-being also.

PART—II

BHAKTI AS A MEANS OF REALISATION

There are many living beings in this world. There are birds which fly in the sky. There are aquatic animals like fish, whales, sharks, etc., which live in water. Similarly, there are land animals like the dog, cow, cat, elephant, etc., which live on the earth. Besides these, we, human beings also live on this earth.

All living beings have their sense-organs like eyes, ears, mouth, etc. They have their perception through these sense-organs. They see with their eyes, hear with their ears and make sounds with their mouth. But the difference between man and the other living beings consists precisely in this. While the other living beings are not capable of (i) having *darśan* of the Lord (ii) reciting the Lord's name and hearing his name, as they have no capacity to speak out the Lord's name, only human beings have the capacity to do these two things. Animals can only make some sound and they cannot recite the Lord's name. Therefore, to be born as a human being is indeed a rare thing. That is why it is said :

जन्तूनां नरजन्म दुर्लभम्
jañtūnām narajanma durlabham

Among all births, human birth is something very rare.

Therefore, *Īśvarabhakti* should be done by all human beings. If a human being does not speak out the Lord's name, through his mouth, he would, in all possibility be born as a dumb person in his next birth.

We have seen some children who have ears but who are deaf. This is so because these children had not listened to the Lord's name in their previous births. Similarly, we have seen children who are blind though they have eyes. This is because they did not have *darśan* of the Lord in their previous births, and, therefore, they are suffering now.

If a person develops the capacity to speak out the Lord's name, he will acquire the power to sing even music later on. As the prayer *ślōka* says :

मूकं करोति वाचालं पंगुं लंघयते गिरिम् ।
 यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥

mūkam karōti vācālam
puṅguṁ laṅgha yate girim
yat kṛpā tamahaṁ vande
paramānanda mādham

Lord Kṛṣṇa has the capacity to make even a dumb person speak and a lame man climb up a mountain. Such is His capacity to bestow His grace on a devotee. On the other hand, if a person does not

speak out the Lord's name or does not hear the Lord's name or does not see the Lord, then he would not even have ordinary vision or the ordinary sense perception for worldly pursuits. For instance, we have seen children afflicted by polio. What is the reason for this? If only they would have used their feet for going round the temple in *pradakṣina*, they would not have developed this disease now. If they would use their feet only to go to the cinema-hall all the time, naturally only polio would come to them. If a human being does not use his organs of perception for seeing God, for listening to God's name, and for speaking out God's name, as the case may be, then he gets a birth lower down in the scale of evolution next time.

Since human birth is something very rare, whatever sense organs are here should be dedicated to God and should be used for God. Unless that is done, we shall not be using our sense organs properly. If these sense organs are all dedicated to God, everything will turn out to be good for us. If on the other hand, they are used only for worldly activities, then the next birth of the individual will not be a good birth.

So *Īśvarabhakti* is most important for human beings. In the earlier *yugas* like *Kṛtayuga*, for instance, people used to do a lot of penance for thousands of years to realise God. In the *Tretāyuga*, people were doing *Viṣṇubhakti* by performing sacrifices, etc. In the *Tretāyuga*, God had incarnated Himself in the form of *Rāmacandramūrti*, while in the *Dvāparayuga* he had come in the form of Kṛṣṇa. So,

along with the birth of Kṛṣṇa, the school of Kṛṣṇa-bhakti developed. Kṛṣṇa actually lived amidst the *Gōpīs* and *Gōpālas* just like an ordinary person, and, therefore, the scope for *Kṛṣṇa bhakti* was much there.

In our *yuga*, namely *Kaliyuga*, there has been no such incarnation so far. So, we can only think of the *svarūpa* of God, and for this, *bhakti* is very necessary. So, we have the idea of *Rāma-bhakti*, *Kṛṣṇa-bhakti*, etc. It is said :

भक्तिरेव कलौ युगे

bhaktireva kalau yuge

In other words, *bhakti* is the only means for realising God in *Kaliyuga*. So, in *Kaliyuga*, *bhakti* is primary. There is no other means which is to be practised very much these days, but it is only the *bhakti* cult which is very much popular and which is being practised on a large-scale during these days.

In the words of Ādi Śaṅkara Bhagavadpāda, the goal of human life is :

स्वस्वरूपावबोध

sva svarūpāvabōdha

Awareness of one's own true nature. The means to attain this are many. The path of *bhakti* is also one. Regarding *bhakti*, Ādi Śaṅkara says :

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते

sva svarūpānusañdhānaṁ

bhakti rityabhidhīyate

Bhakti is a means of realisation of the true nature of oneself. It is not the final end or *sādhya* (साध्य) but only a *sādhana* or *anusandhāna* for realising it. And in *Kaliyuga*, it is an easy means for all people. Therefore, we are asked to do *bhakti* towards *Īśvara* as Rāma or Kṛṣṇa and so on, and thereby come to an awareness of our own true nature.

Sivananda Laharī*

Sankara Bhagavatpada

[31]

नालं वा परमोपकारकमिदं त्वेकं पशूनां पते
पश्यन्कुक्षिगतांश्चराचरगणान्बाह्यस्थितान्क्षितुम् ।
सर्वामर्त्यपलायनौषधमतिज्वालाकरं भीकरं
निक्षिप्तं गरलं गले न गिलितं नोद्गीर्णमेव त्वया ॥

nālaṁ vā paramopakāraṁ idaṁ tvekaṁ
paśūnāṁ pate
paśyan kuṣṭhigatāṁścarācaragaṇān
bāhyasthitān rakṣitum.
sarvāmartyapalāyanauśadham atijvālākaraṁ bhīkaraṁ
niṣṭiptaṁ garalaṁ gale na gilitaṁ
nodgīrṇam eva tvayā.

O Lord of souls! Is not this single supreme deed of help enough (to proclaim Thy mercy)?

* Translation, Notes and Commentary by Dr T. M. P. Mahadevan.

With a view to protect the beings, moving and non-moving residing inside Thy stomach, as well as outside, Thou didst place in Thy throat the flaming and fearful poison that was making all the gods run for life; it was neither taken in nor thrown out!

In this verse and the next, Śiva is praised as the sole benefactor of the world. So often is Śiva regarded as the world-destroyer that His role as protector is seldom remembered.

In the Purāṇas the story is told, of how Śiva saved all beings by swallowing the *Hālāhala* poison. The gods and the demons churned the milk-ocean with a view to gain therefrom the ambrosia that would make them immortal. But the first object to arise out of the churning was the world-destroying poison, *Hālāhala*. The gods and the demons alike took to their heels, dreading death. Out of great compassion Śiva came to their rescue, took the poison in His hand and placed it in His mouth, in order to save them; if the poison went into His stomach, the creatures residing there would be destroyed; so, He retained the poison in His throat. As a consequence, His white throat became blue or dark. Hence, the epithets: *Nilakaṇṭha*, *Kālakaṇṭha*, *Nilagriva*. The blue throat of the Lord reveals His beauty and auspicious nature: He is *Śrīkaṇṭha*.

Here are two verses from Sundaramūrti's *Tēvāram* :

“When the celestials used the serpent that bites and the mountain to churn the ocean, there emerged poison. Fearing that it might destroy the worlds, You Yourself took that poison as nectar—nor did You spit it out. You are the beautiful one presiding over Tirupputtūr.” (7, 8, 10).

When the beautiful mountain and serpent were used as churning rod and rope respectively to churn the ocean, deadly poison emerged. As the assembled persons took to their heels in fear, You thought of saving the celestials and, the mad one that You are, You took the poison and kept it in Your throat.

Oh Lord of Tiruppuñkūr, seeing this virtuous conduct of Yours, I have come to Your feet (as my refuge).” (7, 55, 5).

[32]

ज्वालोग्रः सकलामरातिभयदः क्ष्वेलः कथं वा त्वया
 दृष्टः किं च करे धृतः करतले किं पक्वजम्बूफलम् ।
 जिह्वायां निहितश्च सिद्धघुटिका वा कण्ठदेशे भृतः
 किं ते नीलमणिर्विभूषणमयं शंभो महात्मन्वद ॥

jvālograḥ sakalāmarātibhaya daḥ kṣvelaḥ
katharṁ vā tvayā
dr̥ṣṭaḥ kiṁ ca kare dhṛtaḥ karatale kiṁ
pakvajambūphalam,
jihvāyām nihitaśca siddhaghuṭikā vā
kaṇṭhadeśe bhṛtaḥ
kiṁ te nīlamanīr vibhūṣaṇamayam
śambho mahātman vada.

O Śambhu! How was the poison that was flaming and was causing fear to all the gods, looked upon by Thee? And, how was it borne by Thee in the hand? Was it a ripe rose-apple in the palm of Thy hand? Or, was it a medicine used by *siddhas*? It was retained in the throat: Was it a blue gem ornament? Tell me, O Great One!

Judged by our standards, the drinking of the poison by Śiva is not an easily explainable act. Unless by mistake, or unless one wished to die, one would not swallow poison. Did not Śiva realize that the *Hālāhala* was the deadliest of poisons? Did He not see that even the gods were fleeing from it? Did He imagine that it was an edible fruit, or a curative pill, or a brilliant gem? The wonder-act of the Lord is past our

understanding. What great compassion, what profound solicitude for the safety and security of His creatures!

[33]

नालं वा सकृदेव^{देव}भवतः सेवा नतिर्वा नुतिः

पूजा वा स्मरणं कथाश्रवणमप्यालोकनं मादृशाम्
स्वामिन्नस्थिरदेवतानुसरणायासेन किं लभ्यते

का वा मुक्तिरिति कुतो भवति चेत्किं प्रार्थनीयं तदा ॥

*nālaṁ vā sakṛdeva^{dev}bhavataḥ sevā natir vā nutiḥ
pūjā vā smaraṇaṁ kathāśravaṇam apy
ālokaṇaṁ mādṛśāṁ,
svāminnasthiradevatānusaraṇāyāseṇa kiṁ labhyate
kā vā muktir itaḥ kuto bhavati cet kiṁ
prārthanīyaṁ tadā.*

O Master! O God! Is it not enough for people like me to serve Thee even once through making obeisance, singing 'praise, worship, meditation, listening to Thy story, or having a sight of Thee? Other than thus, how is release possible? This being so, what is to be gained by following, with effort, gods who are impermanent? And why should they be prayed to?

The devotee is convinced that nothing else is required for gaining release than the grace of Śiva. Even a single act of worship offered to Him in all sincerity is enough. Why go to the other gods and godlings? What independent power do they possess? Any effort to court them will only end in futility and frustration.

[34]

किं ब्रूमस्तव साहसं पशुपते कस्यास्ति शंभो भव-
 द्वैर्यं चेदृशमात्मनः स्थितिरियं चान्यैः कथं लभ्यते ।
 भ्रश्यद्देवगणं त्रसन्मुनिगणं नश्यत्प्रपञ्चं लयं
 पश्यन्निर्भय एक एव विहरत्यानन्दसान्द्रो भवान् ॥

kiṁ brūmas tava sāhasaṁ paśupate kasyāsti śambho
bhavad-
dhairyaṁ cedṛśaṁ ātmanaḥ sthitiṛ iyaṁ cānyaiḥ
kathaṁ labhyate,
bhraśyad devagaṇaṁ trasaṁ munigaṇaṁ naśyat
prapañcaṁ layaṁ
paśyan nirbhaya eka eva viharaty ānandasāndro
bhavān.

O Lord of souls ! What shall we say about Thy exploits ? O Śambhu ! Who can possess Thy courage in this manner ? How can this status of Thine be obtained by others ? Beholding the state of dissolution, when the gods fall (from their positions), the ascetics are seized with fright, and the world gets destroyed, Thou dost revel all alone, without fear, and filled with bliss.

The Śaiva texts give this as one of the arguments for establishing the supremacy of Śiva : at the time of dissolution when all beings are destroyed, He alone remains without any mutation. He is 'the still-point of a turning world.' The entire universe passes away. But that makes no difference to Him. It is only when there is another that there is fear for one. Since Śiva is the non-dual reality, He is fearless and of the nature of bliss. His happiness is not fugitive and contingent. He is happiness itself. His revelry is not object-conditioned ; He is ātmā-rāma.

[35]

योगक्षेमधुरंधरस्य सकलश्रेयःप्रदोद्योगिनो
 दृष्टादृष्टमतोपदेशकृतिनो बाह्यान्तरव्यापिनः ।
 सर्वज्ञस्य दयाकरस्य भवतः किं वेदितव्यं मया
 शंभो त्वं परमान्तरङ्ग इति मे चित्ते स्मराम्यन्वहम् ॥

*yogakṣemadhuramdharaśya sakalaśreyaḥ-pradodyogino
 dr̥ṣṭādr̥ṣṭamatopadeśakṛtino bāhyāntara-
 vyāpinaḥ,
 sarvajñasya dayākarasya bhavataḥ kiṁ veditavyaṁ
 mayā
 śambho tvaṁ paramāntaraṅga iti me citte
 smarāmy anvaḥam*

O Śambhu ! Thou bearest the responsibility for the welfare (of all beings); Thou art intent on giving all that is good ; Thou dost teach the way to all desired ends, seen and unseen ; Thou art all-pervading, inside and outside ; Thou art omniscient and merciful : to Thee, what should I make known ? Thou art my inmost self : thus do I always think in my mind.

Śiva is the source of all auspiciousness. He is the giver of all good, and the guarantor of the welfare of all. He saves the soul by imparting to it the knowledge of what is good, and by revealing the supreme truth. He is omnipresent, omniscient, and compassionate. Where is the need for the devotee to make known anything to Him ? For, He knows all. The only task that the devotee should do is to remember the greatness of Śiva, and to realize that He is the inner ruler immortal.

[36]

भक्तो भक्तिगुणावृते मुदमृतापूर्णे प्रसन्ने मनः-

कुम्भे साम्ब तवाङ्घ्रिपल्लवयुगं संस्थाप्य संवित्फलम् ।

सत्त्वं मन्त्रमुदीरयन्निजशरीरागारशुद्धिं वह-

न्पुण्याहं प्रकटीकरोमि रुचिरं कल्याणमापादयन् ॥

bhakto bhaktiguṇāvṛte mudamṛtāpūrṇe prasanne manaḥ

kumbhe sām̐ba tavāṅghripallavayugam

saṁsthāpya saṁvitphalam,

sattvaṁ mantram udīrayan nijaśarirāgāra-śuddhiṁ

vahan

puṇyāhaṁ prakāṭikaromi ruciraṁ kalyāṇaṁ

āpādayan

O Sām̐ba ! Entwining with the cord of devotion, filling with the water of joy, in the shining pot of mind, I, who am a devotee, place the two tender leaves of Thy Feet ; keep thereon the cocoanut of wisdom ; utter the sacred formulas of goodness ; purify the house of my body : thus do I perform the *puṇyāha* rite, occasioning the supreme blessedness.

The ritual called *puṇyāha* is performed for purifying a place. The purpose of this rite is the removal of inauspiciousness and impurity. A pitcher is wound with thread, and filled with water. Mango leaves are placed in its mouth, and on them a cocoanut is kept. The appropriate *mantras* are uttered, and ritual acts performed. Finally, the sanctified water from the pitcher is sprinkled all over the place, taking it out with the mango leaves. This is the outer *puṇyāha*. In the present verse, the inner *puṇyāha* is explained. By this process are the body, sense-organs and mind purified, and the final intuition which liberates the soul is gained. There is a symbolic side to every ritual. The Upaniṣads explain the symbolic significance of some

of the Vedic rituals. At the commencement of the *Bṛhadāraṇyaka*, for instance, there is a symbolic description of the Horse-sacrifice (*Aśvamedha*).

[37]

आम्नायाम्बुधिमादरेण सुमनःसंघाः समुद्यन्मनो

मन्थानं दृढभक्तिरज्जुसहितं कृत्वा मथित्वा ततः ।

सोमं कल्पतरुं सुपर्वसुरभिं चिन्तामणिं धीमतां

नित्यानन्दसुधां निरन्तरमासौभाग्यमातन्वते ॥

āmnāyāmbudhim ādareṇa sumanaḥ saṅghāḥ

-samudyanmano

manthānaṁ dṛḍhabhaktirajjusahitaṁ kṛtvā

mathitvā tataḥ

somaṁ kalpataruṁ suparvasurabhiṁ cintāmaṇiṁ

dhīmatāṁ

nityānandasudhāṁ nirantararamāsaubhāgyam

ātānvate

Making the resolute intelligence the churning rod with the rope of firm devotion attached, those of good mind churn the ocean of Scripture with eagerness, and obtain therefrom the Moon, the wish-fulfilling tree, the cow of plenty, the wish-yielding gem, the ambrosia of eternal bliss, the perennial delightful Blessedness pertaining to the wise.

The story of the churning of the milk-ocean is allegorized here. Out of the milk-ocean arose auspicious objects, delightful things—each fulfilling some wish or desire of man. The inquiry into the purport of Scripture with a resolute intelligence and firm devotion yields, not a variety of ends, but the final goal which is *mokṣa*. *Soma*, *kalparākṣa*, *kāmadhenu*, *cintāmaṇi*, *amṛta*,

Lakṣmī—all of them, here, stand for one and the same objective which is release, the supreme beatitude.

[38]

प्राक्पुण्याचलमार्गदर्शितसुधामूर्तिः प्रसन्नः शिवः
 सोमः सद्गणसेवितो मृगधरः पूर्णस्तमोमोचकः ।
 चेतःपुष्करलक्षितो भवति चेदानन्दपाथोनिधिः
 प्रागल्भ्येन विजृम्भते सुमनसां वृत्तिस्तदा जायते ॥

prākṣpunyācalamārgadarśitasudhāmūrtiḥ prasannaḥ
śivah
somaḥ sadgaṇasevito mṛgadharah pūrṇastamo-
mocakaḥ,
cetaḥpuṣkaralakṣito bhavati cedānanda-pāthonidhiḥ
prāgalbhyena vijṛmbhate sumanasāṃ vṛttis tadā
jāyate.

(1) When the clear auspicious Moon bearing the figure of the deer rises with a white form seen through the opening in the eastern mountains, accompanied by the stars, releasing (the world) from dense darkness, and casting its reflection in the lucid lake, then the delightful ocean leaps magnificently, and a way of living becomes possible for people who are diligent.

(2) When the tranquil Śiva holding the deer in his hand appears with an immortal form on account of the mountain-like merit acquired earlier, accompanied by the gods, releasing (the world) from primal ignorance, and being felt in the mind, then Brahman-Bliss becomes clearly manifest, and a transformation takes place in the hearts of the good.

There is a pun on the words constituting this verse. The words apply to the moon as well as to Śiva. The two functions that the moon fulfils are removing darkness and giving delight. Śiva's grace liberates the soul from primal ignorance and grants it the plenary happiness. Śiva is the transcendent divine Moon. The term *soma* also means 'the One who has Umā by His side', viz, Śiva.

[39]

धर्मो मे चतुरङ्घ्रिकः सुचरितः पापं विनाशं गतं
 कामक्रोधमदादयो विगलिताः कालाः सुखाविष्कृताः ।
 ज्ञानानन्दमहौषधिः सुफलिता कैवल्यनाथे सदा
 मान्ये मानसपुण्डरीकनगरे राजावतंसे स्थिते ॥

dharmo me caturaṅghrikaḥ sucaritaḥ pāpaṁ vināśaṁ
gataṁ
Kāmakrodhamadādayo vigaḷitāḥ kālāḥ
sukhāviṣkṛtāḥ,
jñānānandamahauṣadhiḥ suphalitā kaivalyanāthe sadā
mānye mānasapūṇḍarīkanāgare rājāvataṁse
sthite.

When the worshipful Lord of perfection who bears the Moon as crest-jewel (the great king) is crowned in the esteemed city of mind-lotus, the four-footed *dharma* becomes whole, sin gets destroyed, passions such as lust, anger, and pride are removed, the times begin to manifest happiness, the crops of wisdom and bliss become plentiful.

Many thinkers have dreamt of political Utopias. The ideal state is that in which there is perfect rectitude. Justice and harmony, contentment and peace would prevail in such a state. Virtue, and not force, would be its foundation. The term *Rāma-rājya* signifies the ideal State.

Saints and sages have given us a vision of *Civitas Dei*, the City of God, the kingdom of Heaven. Śiva is the king of kings. When he makes the mind His capital-city and takes His residence there, all will be well with the world. In His kingdom *dharma* will reign, and there will be no trace of sin; wisdom and bliss will be in one's possession; perfection will be the reward.

For *jñānānandamahauṣadhiḥ*, there is an alternative reading : *jñānānantyamahauṣadhiḥ*.

[40]

धीयन्त्रेण वचोघटेन कविताकुल्योपकुल्याक्रमै-
रानीतैश्च सदाशिवस्य चरिताम्भोराशिदिव्यामृतैः ।
हृत्केदारयुताश्च भक्तिकलमाः साफल्यमातन्वते
दुर्भिक्षान्मम सेवकस्य भगवन्विश्वेश भीतिः कुतः ॥

dhiyantreṇa vacoghaṭeṇa kavitākulyopakulyākramair
ānitaiśca sadāśivasya caritāmbhorāṣi-
divyāmṛtaiḥ,
hṛtkedārayutāśca bhaktikalamāḥ sāphalyam ātanvate
durbhikṣān mama sevakasya bhagavan viśveśa
bhitiḥ kutah

O God! O Lord of the universe! With the immortal waters of the story of Sadāśiva, brought with the help of the intellect as water-wheel, speech as vessel, and poesy as channels and sub-channels in sequence, the crops of devotion in the fields of the heart become extensively fruitful. How, then, will there be for me, Thy servant, the fear of famine?

Here is the parable of agriculture. For soul-culture, the waters are the stories relating to the greatness of Śiva, the

water-wheel is the intellect, the bucket is speech, and the channel is poesy. When the heart is irrigated in this manner, there is a rich yield of devotion resulting in release.

[41]

पापोत्पातविमोचनाय रुचिरैश्वर्याय मृत्युञ्जय-
 स्तोत्रध्याननतिप्रदक्षिणसपर्यालोकनाकर्णने ।
 जिह्वाचित्ताशिरोङ्घ्रिहस्तनयनश्रोत्रैरहं प्रार्थितो
 मामाज्ञापय तन्निरूपय मुहुर्मामेव मा मेऽवचः ॥

pāpotpātavimocanāya ruciraiśvaryāya mṛtyuñjaya
stotra-dhyāna-nati-pradakṣiṇa-saparyālo-
kanākarnane,
jihvā-citta-śiroṅghri-hasta-nayana-śrotrair ahaṁ
prārthito
mām ājñāpaya tannirūpaya muhur mām eva mā
me' vacaḥ

O Conqueror of Death ! I am being entreated by my tongue, mind, head, feet, hands, eyes, and ears, for engaging them, respectively, in singing Thy praise, meditation, bowing, circumambulation, worship, beholding and hearing so that the trouble of sin may be removed and the beatitude may be gained. Do order me ; show me the way again and again ! Do not observe silence with me.

The essence of devotion is to keep all the sense-organs and mind engaged in the service of the Lord. But how should the Lord be served ? What are the disciplines ? What are the techniques ? These the Lord alone should reveal. Even to worship His feet, His grace there should be. Hence, the devotee implores the Lord to show the means and methods of worship,

and entreats Him not to remain silent. Śiva in His role as Dakṣiṇāmūrti taught through silence. The devotee confesses that he is not competent, like Sanaka, Sanandana, Sanātana and Sanatkumāra, to understand the language of silence. So he tells the Lord, "No Dakṣiṇāmūrti business with me ! Please open Thy mouth and teach me through words."

[42]

गाम्भीर्यं परिखापदं घनधृतिः प्राकार उद्यद्गुण-
 स्तोमश्चासबलं घनेन्द्रियचयो द्वाराणि देहे स्थितः ।
 विद्या वस्तुसमृद्धिरित्यखिलसामग्रीसमेते सदा
 दुर्गातिप्रियदेव मामकमनोदुर्गे निवासं कुरु ॥ ४२ ॥

gāmbhīryaṁ parikhāpadaṁ ghanadhṛtiḥ prākāra
udyadguṇa-
stomaścāptabalaṁ ghanendriyacayo dvārāṇi
dehe sthitaḥ,
vidyā vastu-samṛddhir ity akhila-sāmagrī samete sadā
durgātipriya-deva māmakamano-durge nivāsaṁ
kuru.

O God, who art fond of inaccessible fortresses (or, Durgā)! Do stay always in the fortress of my mind which has magnificence as its surrounding moats, great courage as ramparts, high qualities as royal armies and is provided with the gateways of sense-organs that are firm in the body, and is endowed with a profusion of provisions consisting of knowledge, and thus is complete with all the necessary appurtenances.

The mind is compared here to a fortress, and the Lord is invited to take His residence there. The Lord is fond of fortresses. He may well reside in the fortress of the mind. There is

a pun on the word *durgā*. It means 'fortress', and is also a name of Pārvatī.

See *Lalitā-sahasranāma*, v. 50 :

*durlabhā durgamā durgā
duḥkhantri sukhapradā.*

[43]

मा गच्छ त्वमितस्ततो गिरिश भो मय्येव वासं कुरु
स्वामिन्नादिकिरात मामकमनःकान्तारसीमान्त ।
वर्तन्ते बहुशो मृगा मदजुषो मात्सर्यमोहादय-
स्तान्हत्वा मृगायाविनोदरुचितालाभं च संप्राप्स्यसि ॥

*mā gaccha tvam itastato giriśa bho mayyeva vāsaṁ
kuru
svāminn-ādikirāta māmakamaṇaḥ kāntāra-
sīmāntare,
vartante bahuśo mṛgā madajuṣo mātsaryamohā-
dayas
tān hatvā mṛgayāvinodarucitālābhaṁ ca
samprāpsyasi.*

O Mountain-Resident ! O Master ! O Primeval Hunter ! Do Thou not wander here and there (in search of game) ! Do reside in me alone. Within the limits of the dense forest of my mind dwell various kinds of infatuated beasts, viz., jealousy, delusion, etc.; killing them, Thou shalt gain the delight of engaging Thyself in wild-game.

The mind is a dense forest replete with wild game. Let Śiva, the Hunter—chief, indulge in His favourite sport of hunting in this rich forest. Thus the mind will be rid of its passions, and Śiva will have the satisfaction of having done a good job.

The *Mahābhārata* tells us that Śiva assumed the role of a hunter in order to test Arjuna's prowess and grant him the *Pāśupata* weapon.

In the *Śrī-rudra* the following expressions are used with reference to Śiva:

namaste astu dhanvane bāhubhyām uta te namaḥ.

Obeisance be to Thy bow; and obeisance be to Thy two arms !

vanānām pataye namaḥ.

Obeisance to the Lord of the forests !

mṛgayugbhyaḥ namo namaḥ.

Obeisance to the hunter of animals !

namaḥ kāṭhyāya ca

Obeisance to the One who resides in forests full of stones and thorns !

For *vinodarucitālābham ca*, there is an alternative reading : *vinodam acirād āgatya*.

[44]

करलग्नमृगः करीन्द्रभङ्गो

घनशार्दूलविखण्डनोऽस्तजन्तुः ।

गिरिशो विशदाकृतिश्च चेतः-

कुहरे पञ्चमुखोऽस्ति मे कुतो भीः ॥ ४४ ॥

karalagna-mṛgaḥ karīndra-bhaṅgo

ghana-śārdūla-vikhaṇḍano'sta-jantuḥ,

giriśo viśadākṛtiś ca cetah-

kuhare pañcamukho'sti me kuto bhīḥ

In the cave of my heart dwells the Lord with five faces (lion), the Mountain-Resident, who holds a deer in the hand (which has caught a deer as prey), who killed the Elephant - demon (which can destroy elephants), who destroyed the ferocious Tiger-demon (which can overcome even tigers), who has on him dead animals (which has near it animals which it has killed), and who has a white form (which has a majestic appearance). Whence is there fear for me!

The present verse is in the form of a pun. The expressions apply both to Śiva and lion. Śiva has five faces; so, He is called *Pañcamukha*. The word also means 'lion'.

The mind of the devotee is described as a cave. When the Śiva-lion resides in this cave, the devotee need have no fear at all.

[45]

छन्दःशाखिशिखान्वितैर्द्विजवरैः संसेविते शाश्वते
 सौख्यापादिनि खेदभेदिनि सुधासारैः फलैर्दीपिते ।
 चेतःपक्षिशिखामणे त्यज वृथासंचारमन्यैरलं
 नित्यं शङ्करपादपद्मयुगलीनीडे विहारं कुरु ॥ ४५ ॥

chandaḥśākhi-sikhānvitair dvijavaraiḥ samsevite
śāśvate
saukhyāpādinī khedabhedinī sudhāsāraiḥ
phalair dīpite
cetaḥpakṣīśikhāmaṇe tyaja vrthāsañcāram anyair
alāṁ
nityaṁ saṅkarapādapadmayugalīnīde vihāraṁ
kuru.

O Mind-bird, the beautiful ! Rest always in the nest of the lotus-feet of Śaṅkara, which is sought after the most learned in the sections of Vedānta (the birds sitting on the branches of the tree), which is eternal enduring), which affords happiness (comfort), which removes sorrow (weariness), and which shines with fruits of felicity (nectarine fruit). Leave off futile wanderings. You have had enough of other pursuits !

The devotee addresses the mind as a bird, and exhorts it to take shelter in the nest of the Lord's feet. Why should it fly about here and there in vain, only to get exhausted and tired ? Its security and safety lie in the nest. Let it rest there in peace and joy !

[46]

आकीर्णे नखराजिकान्तिविभवैरुद्यत्सुधावैभवै-
 राधौतेऽपि च पद्मरागललिते हंसव्रजैराश्रिते ।
 नित्यं भक्तिवधूगणैश्च रहसि स्वेच्छाविहारं कुरु
 स्थित्वा मानसराजहंस गिरिजानाथाङ्घ्रिसौधान्तरे ॥

*ākīrṇe nakharāji-kānti-vibhavair udyāt-sudhā-
 vaibhavair
 ādhaute'pi ca padmarāga-lalite haṁsa-
 vrajair āśrite,
 nityaṁ bhaktivadhūgaṇaiś ca rahasi svecchā-
 vihāraṁ kuru
 sthitvā mānasa-rājahaṁsa girijānāthāṅghri-
 saudhāntare.*

O Mind, the royal swan ! Stay in the mansion of the feet of the Mountain-Daughter's Lord, which

is lit by the brilliant splendour of all the toe-nails, white-washed with the rays of the waxing moon, made charming with rubies, and resorted to by the swarm of swans (saints)! In privacy, along with the wives of devotion, may you disport yourself as you please!

The bird-analogy is continued in the present verse. Here, the mind becomes the royal swan, and the Lord's feet its stately mansion. Let the mind stay at Śiva's feet and derive all its pleasures therefrom! It is at His feet that the saints and sages revel. The word *haṁsa* means both 'swan' and 'saint' or 'sage'.

[47]

शंभुध्यानवसन्तसङ्गिनि हृदारामेऽघजीर्णच्छदाः

स्रस्ता भक्तिलताच्छटा विलसिताः पुण्यप्रवालश्रिताः ।

दीप्यन्ते गुणकोरका जपवचःपुष्पाणि सद्वासना

ज्ञानानन्दसुधामरन्दलहरी संवित्फलाभ्युन्नतिः ॥

śaṁbhudhyāna-vasantasaṅgini hṛdārāme

'ghajīrṇacchadāḥ

srastā bhaktilatacchāṣṭā vilasitāḥ

punyapravālaśritāḥ,

dīpyante guṇakorakā japavacaḥ puṣpāṇi sadvāsana

jñānānanda-sudhāmaranda-lahari

saṁvitphalābhyunnatiḥ.

In the garden of the heart that is in the spring season of meditation on Śaṁbhu, the assemblage of creeper-plants of devotion which have shed the old leaves of sins and taken on the fresh tender leaves of merit, the buds of virtue, the blooms of words that

repeat the sacred names, the sweet scents (good impressions), the profusion of the nectar-juice of flowers of wisdom and bliss, the increase of the fruit of consciousness—these abound in a brilliant manner.

Here is a poetic description of the devoted heart. The heart is the delightful garden where the creepers of devotion grow in profusion. The season too is propitious—the spring season of meditation. A rich harvest is assured, of beautiful flowers and delicious fruits—good words, good deeds, and good thoughts.

[48]

नित्यानन्दरसालयं सुरमुनिस्वान्ताम्बुजाताश्रयं

स्वच्छं सद्द्विजसेवितं कलुषहृत्सद्वासनाविष्कृतम् ।

शंभुध्यानसरोवरं व्रज मनोहंसावतंस स्थिरं

किं क्षुद्राश्रयपल्वलभ्रमणसंजातश्रमं प्राप्स्यसि ॥

nitīyānanda-rasālayaṁ suramunisvān-

tambujātāśrayaṁ

svacchaṁ sad-dviṇa-sevitaṁ kaluṣa-hṛt

sadvāsanāviṣkṛtaṁ,

śaṁbhudhyāna-sarovaraṁ vraja mano-

haṁsāvataṁsa sthiraṁ

kiṁ kṣudrāśraya-palvala-bhramaṇa-

saṁjātaśramaṁ prāpsyasi.

O Mind, the best of swans ! Go to the lake of the meditation on Śaṁbhu, which is the reservoir of eternal bliss, which blooms with the lotuses of the hearts of gods and ascetics, which is clear and is resorted to by the good and the wise (swans), which removes dirt (sin), which emits good scents, and

which is calm. Why do you tire yourself by wandering in the muddy pools of service to the low?

Here again the mind is addressed as the royal swan. Its proper place is in the limpid lake of Śiva-meditation. Let it not demean itself by resorting to muddy pools—the so-called patrons who are small-minded and hard-hearted!

There is deprecation, once again, of the seeking of patronage under people who are low and mean.

[49]

आनन्दामृतपूरिता हरपदाम्भोजालवालोद्यता
 स्थैर्योपपन्नमुपेत्य भक्तिलतिका शाखोपशाखान्विता ।
 उच्चैर्मानसकायमानपटलीमाक्रम्य निष्कलमषा
 नित्याभीष्टफलप्रदा भवतु मे सत्कर्मसंवर्धिता ॥

ānandāmṛtapūritā harapadāmbhojālavālodyatā
sthairyoṣṭhāgnam upetya bhaktilatikā
śākhopasākhānvitā,
uccairmānasakāyamānapaṭalīm ākramya
niṣkalmaṣā,
nityābhīṣṭaphalapradā bhavatu me
satkarmasamvardhitā.

May the creeper of devotion yield me the fruit that I always desire - the creeper that has been nurtured by the water of joy, that has sprouted and grown from the lotus-feet of Śiva, that is rich with shoots and sub-shoots, having entwined itself around a supporting pole (constancy or firmness), that has spread itself over the lofty mind ~~bandal~~, that is

without blemishes, and that has been nourished with good deeds !

In verse 47, devotion was compared to creepers. Here, the process whereby the devotion-creeper could be nurtured and made to yield the maximum fruit is described. Let the waters of divine ecstasy nourish it. Let it sprout from the feet of the Lord. Let it be supported by the characteristics of constancy. Let it spread all over the mind and cover it. Thus will pure devotion, augmented by good deeds, yield the fruit of true wisdom leading to release.

[50]

संध्यारम्भविजृम्भितं श्रुतिशिरःस्थानान्तराधिष्ठितं
 सप्रेमभ्रमराभिराममसकृत्सद्वासनाशोभितम् ।
 भोगीन्द्राभरणं समस्तसुमनःपूज्यं गुणाविष्कृतं
 सेवे श्रीगिरिमल्लिकार्जुनमहालिङ्गं शिवालिङ्गितम् ॥

*sandhyārambha- vijṛmbhitam śrutīśiraḥ-sthānāntar-
 ādhiṣṭhitam
 saprema-bhramarābhirāmam asakṛt-sadvāsana-
 śobhitam,
 bhogindrābharanam samastasumanahpūjyam
 guṇāviṣkṛtam
 seve śrīgiri-mallikārajuna-mahāliṅgam
 śivāliṅgitam.*

I adore Mallikārajuna, the great Linga at Śrī-
 Śaila (the Arjuna tree entwined by jasmine creepers
 on the beautiful mountain) who is embraced by
 Pārvatī (which is auspicious), who dances wonderfully
 at dusk (which blooms profusely in the evening), who
 is established through Vedānta (whose flowers are

placed on one's ears and head), who is pleasing with the loving Bhramarāmbikā by His side (which is grand with eager honeybees humming around), who shines in the repeated contemplations of pious people (which always wafts good scent), who wears serpents as ornaments (which embellishes those who seek enjoyment), who is worshipped by all the gods (which is the best of flower-trees), and who expresses virtue (and which is well-known for its high quality).

In this verse and the next is celebrated the Śiva-liṅga of Śrī-śaila. Śrī-śaila in Āndhra is a renowned place of Śaiva pilgrimage. The Liṅga of this holy place bears the name 'Mallikārjuna'; and the Devī is known by the name 'Bhramarāmbikā'. The term 'Arjuna' is also the name of a tree. And, 'Bhramarāmbikā' may mean also the female-bee. Hence, there is a pun on the words of this verse.

[51]

भृङ्गीच्छानटनोत्कटः करिमदग्राही स्फुरन्माधवा-
ह्लादो नादयुतो महासितवपुः पञ्चेषुणा चाहृतः ।
सत्पक्षः सुमनोवनेषु स पुनः साक्षान्मदीये मनो-
राजीवे भ्रमराधिपो विहरतां श्रीशैलवासी विभुः ॥

bhṛṅgicchāṇaṭanotkaṭaḥ karimadagrāhī sphuran-
mādhavā-
hlādo nādayuto mahāsitaṭavapuḥ pañceṣuṇā
-cādrtaḥ,
satpakṣaḥ sumanovaneṣu sa punaḥ sākṣānmadiye
mano-
rājīve bhramarādhipo viharatām śrīśailavāsī
vibhuḥ.

The all-pervading Lord of Bhramarāmbikā who resides in Śrī-Śaila (the bee that resides on the hill and goes about everywhere), who dances in accordance with the wish of sage Bhṛṅgin (which follows the lead of the queen-bee), who quelled the pride of the Elephant-demon (which drinks the rut of elephants), who is delightful with the effulgent Mahāviṣṇu (which delights in the spring season), who is endowed with the sound 'Om' (which makes the ringing sound), who has a shining body (which has blue-black body), who is the refuge of Manmatha (which is an accomplice of the god of love), who is intent on protecting the good (which is found in the flower gardens, and has beautiful wings), and who is immediately present (which is before one's eyes)—may He revel in my mind-lotus !

Here again is a pun on the words. The references are to the Lord of Śrī-śaila and to the chief bee.

Mallikādjuna Mahālīṅga is one of the twelve Jyotirlingas, the most sacred of Śiva's emblems. The twelve Liṅgas are these: (1) Somanātha in Saurāṣṭra, (2) Mallikādjuna at Śrī-śaila. (3) Mahākālā at Ujjayinī, (4) Parameśvara at Oṃkāra, (5) Kedāra on the Himālayas, (6) Bhīmaśaṅkara at Dākinī (7) Viśveśa at Vārāṇasī, (8) Tryambaka at the source of the Godāvarī, (9) Vaidyanātha at Citābhūmi, (10) Nāgeśa at Dārūkāvana, (11) Rāmeśa at Setubandha, and (12) Ghuśmeśa at Śivālaya. The very utterance of the names of these Liṅgas is believed to confer on the devotee great merit and all that is auspicious.

[52]

कारुण्यामृतवर्षिणं घनत्रिपद्ग्रोष्मच्छिदा कर्मठं
विद्यासस्यफलोदयाय सुमनःसंसेव्यमिच्छाकृतिम् ।

नृत्यद्वक्तमयूरमद्रिनिलयं चञ्चज्जटामण्डलं

शंभो वाञ्छति नीलकंधर सदा त्वां मे मनश्चातकः ॥

kārunyāmṛtavarṣiṇaṁ ghanavīpad-

griṣmacchidākarmaṭhaṁ

vidyāsaṣṭyaphalodayāya sumanaḥ-saṁsevyam

icchākṛtim,

nṛtyad-bhaktamayūram adrinilayaṁ cañcaj-

jaṭāmaṇḍalaṁ

śaṁbho vāñchati nīlakaṁdhara sadā tvāṁ

me manaścātakaḥ.

O Giver of auspiciousness! O blue-throated Lord! (O dark water-cloud!) The cātaka bird of my mind always longs for Thee who dost shower the ambrosia of compassion (the cloud which pours down merciful water), who hast the power to remove formidable difficulties (which is capable of removing burning heat), who art adored by the pious for the sake of gaining the fruit of wisdom (which is desired by good farmers for cultivating plentiful crops), who canst take any form (which assumes odd shapes, who art surrounded by dancing devotees which is pleasing to the dancing peacocks), who livest on the mountain (which is over the peaks of hills), and who hast moving matted locks (and which is accompanied by brilliant lightning).

There is a pun in this verse also. ¶ The references are to Śiva and the rain-cloud. The term *Nīlakaṁdhara* means (1) the Blue-throated Lord, and (2) the rain-bearing cloud. Cātaka is a bird which depends for its sustenance on the rain-drops directly as they fall. Hence, its intense longing for the rain-clouds. "Similarly", says the devotee, "does my mind pant for Thee, O Lord!" At the sight of the rain-cloud, the peacocks

spread their plumage and dance in glee. So do the devotees dance in joy at the vision of the Lord. The gentle rain that falls from above removes the bad effects of heat, makes the soil fertile and provides sustenance for all beings. Śiva, the supreme Lord, destroys all sorrow and grants the final beatitude to the soul, through the grace that flows out of Him.

[53]

आकाशेन शिखी समस्तफणिनां नेत्रा कलापी नता-
 नुग्राहिप्रणवोपदेशनिनदैः केकीति यो गीयते ।
 श्यामां शैलसमुद्भवां घनरुचिं दृष्ट्वा नटन्तं मुदा
 वेदान्तोपवने विहाररसिकं तं नीलकण्ठं भजे ॥ ५३ ॥

*ākāśena śikhī samasta-phaṇinām netrā kalāpīnatā-
 nugrāhi-praṇavopadeśaninadaiḥ kekīti yo gīyate,
 śyāmāṁ śailasamudbhavāṁ ghanaruciṁ dṛṣṭvā
 naṭantaṁ mudā
 vedāntopavane vihārarasikaṁ taṁ nīlakaṇṭhaṁ
 bhaje.*

I adore the blue-throated Lord (peacock) who has the sky as his crest, who wears the chief of all the serpents as ornament, who is praised as being endowed with 'ke kī' sounds by the utterances of instruction in the syllable 'Om' which blesses the devotees, who dances in mirth seeing Pārvatī, daughter of the Mountain, bearing a sheen like the cloud, and who enjoys sporting in the forest of Vedānta.

In this and the next few verses, the dancing form of Śiva is praised. In the present verse, the Lord is likened unto a peacock. For this cosmic Peacock, the sky is the crest, the peahen is Pārvatī, and the dance-ground is Vedānta. Serpents are Its ornaments, and the Praṇava is Its sound-symbol.

The term *Nīlakaṇṭha* is here used to mean (1) Śiva with blue throat, and (2) the peacock with blue coloured neck.

[54]

संध्या घर्मदिनात्ययो हरिकराघातप्रभूतानक-
 ध्वानो वारिदगर्जितं दिविषदां दृष्टिच्छटा चञ्चला ।
 भक्तानां परितोषबाष्पविततिवृष्टिर्मयूरी शिवा
 यस्मिन्नुज्ज्वलताण्डवं विजयते तं नीलकण्ठं भजे ॥ ५४ ॥

*sandhyā gharmadinātyayo harikarāghāta-
 prabhūtānaka-
 dhvāno vāridagarjitaṁ diviṣadāṁ
 dṛṣṭicchaṭā cañcalā,
 bhaktānāṁ paritoṣabāṣpavitatir vṛṣṭir mayūrī śivā
 yasmin uj्ज्वला-tāṇḍvaṁ vijayate tam.
 nīlakaṇṭhaṁ bhaje.*

I adore the blue-throated Lord (peacock) whose scintillating dance prevails, with the evening as the end of the summer season, with the sound produced by the beating of the drum by Viṣṇu as the rumbling of the clouds, with the row of eyes of the heavenly gods as lightning shafts, with the tears of joy shed by the devotees as rain, and with Pārvatī as peahen.

Here is a description of the glorious dance of the Lord in the evening. The simile of the peacock is continued. For the peacock's dance, the accompaniments are the thundercloud, lightning shafts, shower of rain, and peahen. For the Lord's cosmic dance, the accompaniments are the drumbeat by Viṣṇu, the sparkling eyes of the gods that witness the dance in wonderment, the joyous tears of devotees, and the Lady of the Mountain, Pārvatī.

[55]

आद्यायामिततेजसे श्रुतिपदैर्वेद्याय साध्याय ते
 विद्यानन्दमयात्मने त्रिजगतः संरक्षणोद्योगिने ।
 ध्येयायाखिलयोगिभिः सुरगणैर्गेयाय मायाविने
 सम्यक्ताण्डवसंभ्रमाय जटिने सेयं नतिः शंभवे ॥

ādyāyāmita-tejase śrutipadair vedyāya sādhyāya te
vidyānandamayātmane trijagataḥ samra-
ḥ kṣaṇodyogine
dhyeyāyākīlayogibhiḥ suragaṇair geyāya māyāvine
samyak tāṇḍava-sambhramāya jaṭine
seyam natiḥ śambhave.

May this obeisance be to Thee, Śambhu with the matted locks, who art the first cause, the limitless light, who art known through the texts of Scripture, who art what is to be gained, of the nature of knowledge and bliss, who art intent on saving the three worlds, who art the object of meditation for all the *yogins*, and whose praise is sung by the groups of gods, who art the wielder of *māyā*, and who art engaged in dancing exquisitely.

It is from the dance of Śambhu that the universe arises; it is by that dance that the universe is sustained; and it is through the divine dance that the universe is dissolved. It is dance that veils the truth, and it is dance that showers grace upon the soul. The five functions of Śiva are but different forms of His dance. The five functions are: creation (*śṛṣṭi*), preservation (*sthiti*), destruction (*samhāra*), veiling (*tirodhāna*), and bestowing grace (*anugraha*). The dance is Śiva's *māyā*. Hence, He is called *māyāvin*. Śiva is the ground of all beings, the source of all things. He is of the nature of existence (*sat*), consciousness (*cit*), bliss (*ānanda*). He is known through the Vedas. He is the

supreme goal. He is the one support of all the worlds. It is on Him that the yogins meditate; it is His praise that the gods sing. Wonderful is His cosmic dance—the dance that sustains and saves all beings!

[56]

नित्याय त्रिगुणात्मने पुरजिते कात्यायनीश्रेयसे
 सत्यायादिकुटुम्बिने मुनिमनःप्रत्यक्षचिन्मूर्तये ।
 मायासृष्टजगत्त्रयाय सकलाम्नायान्तसंचारिणे
 सायन्ताण्डवसंभ्रमाय जटिने सेयं नतिः शंभवे ॥ ५६ ॥

*nityāya triguṇātmane purajite kātyāyanīśreyase
 satyāyādikuṭumbine muṇimanaḥ-pratyakṣa-
 cinmūrtaye,
 māyāsṛṣṭa-jagatrāyāya sakalāmnāyānta-saṁcārīṇe
 sāyam-tāṇḍava-saṁbhramāya jaṭīṇe seyam
 natiḥ śaṁbhave.*

May this obeisance be to Thee, Śaṁbhu with the matted locks, who art eternal, who art embodied in the three *guṇas* who didst conquer the cities, who art the supreme value for Pārvatī, the truth, the first *pater familias*, who art of the nature of consciousness directly perceived by the ascetics in their minds; who didst create the three worlds through *māyā*, who dost move in all the Vedānta texts, and who art engaged in dancing the evening dance.

Here, again, we have a glorious vision of Śiva's evening-dance. It is the Eternal that dances—the great Lord with matted locks, indicating the cardinal directions in space. It is with Pārvatī by His side that He dances, and thus creates the world through *māyā*. His is the first family (*ādikuṭumba*). As a familiar verse says:

mātā cā pārvatī devī pitā devo mahēśvaraḥ.

(Pārvatī is the Mother, and Mahēśvara is the Father).

Although He is omnipresent and is the source of all beings and their first parent, it is not easy to realize Him. He becomes manifest only to the sages and saints. And, He is knowable through Vedānta alone.

[57]

नित्यं स्वोदरपूरणाय सकलानुद्दिश्य वित्ताशया
व्यर्थं पर्यटनं करोमि भवतः सेवां न जाने विभो ।
मज्जन्मान्तरपुण्यपाकबलतस्त्वं शर्व सर्वान्तर-
स्तिष्ठस्येव हि तेन वा पशुपते ते रक्षणीयोऽस्म्यहम् ॥

*nityaṁ svodara-pūraṇāya sakalān uddiśya vittaśayā
vyartham paryaṭanam karomi bhavataḥ
sevām na jāne vibho,
majjanmāntara-punya-pāka-balatas tvaṁ śarva
sarvāntaras
tiṣṭhasyeva hi tena vā paśupate te rakṣ-
aṇīyosmy aham.*

O Lord of souls ! O, the all-pervading One !
O Śiva ! I seek all people always, motivated by desire
for wealth and for the sake of filling my belly, and
thus wander in vain ; and to be in Thy service I do
not know. On the strength of the maturation of the
merit acquired by me in previous lives, Thou stayest
as the inner ruler of all. Therefore it is but meet
that I should be protected by Thee.

The futility of seeking the patronage of low people by
serving them is pointed out more than once in this poem. Even

if such people extend their patronage, it is not good. Such patronage blesses neither those who give nor those who receive. Yet, the average individual, prompted by greed for wealth dances attendance on those whom he considers to be rich and powerful, on account of delusion. What a waste of time, and what misuse of God-given opportunity!

In spite of this, some souls feel the presence of God on account of past merit. The way to perfection lies open before them. If they take to the way, they will be saved.

[58]

एको वारिजबान्धवः क्षितिनभोव्याप्तं तमोमण्डलं
 भित्त्वा लोचनगोचरोऽपि भवति त्वं कोटिसूर्यप्रभः ।
 वेद्यः किं न भवस्यहो घनतरं कीदृग्भवेन्मत्तम-
 स्तत्सर्वं व्यपनीय मे पशुपते साक्षात्प्रसन्नो भव ॥

eko vārija-bāndhavaḥ kṣitinabhovyāptam
tamomaṇḍalam
bhittvā locanagocaro'pi bhavati tvaṁ
koṭisūryaprabhaḥ,
vedyaḥ kiṁ na bhavasyaho ghanataram kīdṛg-
bhaven-mattamas
tat-sarvaṁ vyapanīya me paśupate sākṣāt-
prasanno bhava.

O Lord of souls ! The one sun, destroying the darkness that pervades earth and heaven, becomes visible. Thy luminosity exceeds that of crores of suns ! Why, then, dost not Thou become known ? Oh, how intensely dense my darkness (ignorance) should be ? Do destroy this entirely, and become directly manifest to me.

The supreme Self is self-luminous. It does not require any other light for becoming manifest. In the physical world, the sun is a luminary that shines by itself. In the spiritual sense, the Self has transcendent luminosity. If we must use a physical imagery, we must say that the luminosity of the Self exceeds that of a crore of suns. Yet, why is it not manifest to us? It is not true to say that the Self is not manifest at all. The Self is not fully manifest either. It is manifest, and yet not manifest. (See *Pañcadaśī* i. 11: *bhāne'py abhātāsau*.) This paradoxical situation is the result of *māyā* or *avidyā* (nescience). The devotee appeals to the supreme Self, God, for effecting the removal of nescience.

[59]

हंसः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः
 कोकः कोकनदप्रियं प्रतिदिनं चन्द्रं चकोरस्तथा ।
 चेतो वाञ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो
 गौरीनाथ भवत्पदाब्जयुगलं कैवल्यसौख्यप्रदम् ॥

*haṁsaḥ padmavanam samicchati yathā nīlām-
 budam cātakaḥ
 kokaḥ kokanadapriyam pratidinam candram
 cakoras tathā,
 ceto vāñchati māmakam paśupate cinmārṅga-
 mṛgyam vibho
 gaurinātha bhavat-padābhja-yugalam
 kaivalya-saukhyā-pradam.*

O Lord of souls! O the all-pervading One! O Consort of Pārvatī! Just as the swan longs for the lotus-tank, the cātaka bird for the dark rainclouds, the cakravāka bird for the sun, and the cakora bird for the moon, so does my mind long for Thy lotus-feet which are to be reached through the path of knowledge, and which yield the bliss of perfection.

Some similes are given here for the longing of the devotee's heart for God. In each of the pairs mentioned, the lower member cannot do without the higher member; it is dependent on, and is devoted to the other. The pairs are these: the swan and the lotus-tank, the cātaka bird and the rain-cloud, the cakravāka bird and the sun, the cakora bird and the moon. Here, we have four species of birds; each longs for the member mentioned along with it. The swan subsists on the lotus-stalks. The cātaka bird, as we have already seen, is said to live by drinking rain-drops. The cakravāka couples, it is believed, are separated and mourn during night; hence, their longing for the sun. The cakora bird is supposed to subsist on moon-beams. Likewise is the devotee's heart set on the feet of the Lord.

[60]

रोधस्तोयहतः श्रमेण पथिकश्छायां तरोर्वृष्टितो
 भीतः स्वस्थगृहं गृहस्थमतिथिर्दीनः प्रभुं धार्मिकम् ।
 दीपं संतमसाकुलश्च शिखिनं शीतावृतस्त्वं तथा
 चेतः सर्वभयापहं व्रज सुखं शम्भोः पदाम्भोरुहम् ॥

rodhastoyahrtaḥ śrameṇa pathikaś chāyām
taror-vṛṣṭito
bhītaḥ svasthagrhaṁ grhastham atithir
dīnaḥ prabhuṁ dhārmikam,
dīpaṁ saṁtamasākulaś ca śikhinaṁ
śītāvṛtastvaṁ tathā
cetaḥ sarvabhayāpahaṁ vraja sukham
śambhoḥ padāmbhoruham.

Just as a man being dragged by a current of water seeks to reach the shore, a tired traveller the shade of a tree, the one afraid of rain the shelter of his house, a guest the house-holder, the one who is poor the philanthropic gentleman, the one who is

troubled by dense darkness a lamp, and the one who is afflicted by cold, fire, even so, O mind, reach with ease the lotus-feet of Śaṁbhu that can drive away all fear !

Some more similes, to explain the need for the soul to seek shelter at the feet of the Lord. In each of the pairs, there is the relation of the protected and protector, the sheltered and shelter, the saved and saviour. There are bitter situations from which one may want to be saved: in each case, one longs for that which will save him. A person caught in a rushing stream will find safety if he manages to reach the shore. A weary traveller will be on the look-out for the shade of a tree. A man drenched in rain will want to take shelter in a house. A mendicant will go to a house-holder for alms. A poor man will seek the patronage of a rich person who is generous. The one who gropes in the dark will badly need a lamp. A person in freezing cold will endeavour to reach a fireside. Similarly, the one who wants to gain freedom from fear should take refuge in the Lord. And, who is there that does not want to get rid of fear?

[61]

अङ्गोलं निजबीजसंततिरयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुः सरिद्वल्लभम् ।
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं
चेतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥

aṅkolam nija-bīja-santatir ayaskāntopalam sūcikā
sādhvī naija-vibhum latā kṣitiruham
sindhuḥ saridvallabham,
prāpnotīha yathā tathā paśupateḥ pādāravinda-
dvayaṁ
cetovṛttir upetya tiṣṭhati sadā sā bhaktir
ity ucyate.

Just as, here, the seeds of the *aṅkola* tree go and attach themselves to the tree, the needle sticks to the magnet, the chaste woman to her lord, the creeper to the tree, and the river (runs) to the ocean, even so if the flow of the mind reaches the lotus-feet of the Lord of souls and remains there always, that is called devotion.

The previous two verses lead to the present one where devotion is defined. The similes given here are taken from the living as well as non-living realms. Here, again, the higher member of each pair is indispensable for the lower member. These similes are meant to illustrate the nature and value of constant attachment to a single ideal. Such constancy, when it is in relation to God, is called devotion (*bhaktī*).

[62]

आनन्दाश्रुभिरातनोति पुलकं नैर्मल्यतश्छादनं
 वाचाशङ्खमुखे स्थितैश्च जठरापूर्तिं चरित्रामृतैः ।
 रुद्राक्षैर्भसितेन देव वपुषो रक्षां भवद्भावना-
 पर्यङ्के विनिवेश्य भक्तिजननी भक्ताभक्तं रक्षति ॥

ānandāśrubhir ātanoti pulakam nairmalyata śchādanam
vācāśaṅkhamukhe sthitaiśca jaṭharā-pūrtim
caritrāmṛtaiḥ,
rudrākṣair bhasitena deva vapuṣo rakṣām
bhavad-bhāvanā-
paryāṅke viniveśya bhaktiḥ jananī bhaktā-
bhaktam rakṣati.

O God! the mother, Devotion, protects the child, the devotee, by bathing (thrilling) him in (with) the waters (tears) of bliss, by dressing him

in the colthes of purity, by feeding him with the ambrosia of Thy stories contained in the mouth of the conch, the speech, by girding his body with the amulets of Rudra-beads and sacred ash, and by putting him to sleep in the cradle of Thy contemplation.

Devotion is, here, compared to a mother, and the devotee to her child. Devotion invests the devotee with both external indications and internal characteristics of God-love. Rudrākṣa-beads and sacred ash adorn his body. He relates the legends about Śiva, and enjoys listening to them when related by fellow-devotees. Tears of joy flow from his eyes. His mind becomes pure. And, he loses himself in divine contemplation.

Of the devotees, the *Nārada-bhakti-sūtra* (68) says: 'Conversing with one another with voice choked, eyes shedding joyful tears, and body thrilled, they purify their families and the entire earth.'

[63]

मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
 गण्डुषाम्बुनिषेचनं पुरारिपोर्दिव्याभिषेकायते ।
 किञ्चिद्भक्षितमांसशेषकबलं नव्योपहारायते
 भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥

mārgāvartita-pādukā paśupater aṅgasya kūrcāyate
gaṇḍūṣāmbu-niṣecanaṁ purariṣo
α divyābhiṣekāyate,
kimcid-bhakṣita-māṁsaśeṣakabalaṁ navyopahārāyate
bhaktiḥ kiṁ na karoty aho vanacaro
bhaktāvatatṁsāyate.

The foot-wear worn out through use on (forest) paths became the indicator betwixt the eye-brows

on the body of the Lord of souls ; the pouring of water borne in the mouth became divine bath for the Conqueror of the Cities ; the remnant handful of meat, part of which had been eaten, became fresh food-offering. What will not devotion do ? Ah, the hunter became the best of devotees !

Here is Śaṅkara's tribute to Kaṇṇappar as the paragon of devotees. The wild hunter worshipped the Lord in his own bizarre way. He did not know the *śāstras*. The rules of formal worship were unknown to him. Of the need for external purity while offering worship, he had not even an inkling. His strange mode of worship was regarded as an act of desecration by the temple-priest. But it was that worship that pleased the Lord most. The hunter received the name 'Kaṇṇappar' from the Lord, because he had given one eye to Him and was ready to give the other one also. Who can excel Kaṇṇappar in devotion ? He was, indeed, the foremost among *bhaktas*.

Māṇikkavācakar has the following verse in his *Tiruvācakam* (G. U. Pope's translation):

'There was no love in me like Kaṇṇappan's :

When He, my Sire, saw this, me poor

Beyond compare, in grace He made His own;

He spake, and bade me come to Him.

With heavenly grace adorned He shines, and wears

White ashes, and the golden dust!

To Him,—of mercy infinite,—go thou,

And breathe His praise, O humming bee'.

(*Tirukkōttumbi*, 4.)

Schomerus observes : " In the Periapurāṇa it is related of Kaṇṇappan that while out shooting he found an abandoned statue of Śiva and forgetting the world and himself out of love towards Śiva he put himself entirely to the service of the Śiva statue and even sacrificed his eyes in the service." (Quoted by Soderblom in *Living God*, O.U.P., 1933, pp. 137-8).

(to be continued)

Siva Pancaksaranaksatramala

Sankara Bhagavatpada

“*Namaḥ Śivāya*” the five lettered holy *mantra* of ‘*Saivas*’ occurs in the *Satarudrīya* section of Yajur Veda. The *mantra* when uttered in the order “*Śivāyanamaḥ*” is called *muktipañcākṣara*. The letter ‘*Śi*’ stands for ‘*Śiva*’, ‘*va*’ for *anugraha śakti*, ‘*ya*’ for the soul, ‘*na*’ for *tirodhāna śakti* and ‘*ma*’ for the *mala* or spiritual impurity. In the same way as ‘*asi*’ in *Tattvam-asi* functions as a link between ‘*Tat*’ (brahman) and ‘*tvam*’ (*jīva*), so ‘*va*’ the *anugraha śakti* links the soul with the God or ‘*ya*’ with ‘*si*’.

Ādi Śaṅkara expounds the greatness of Lord Śiva in twentyseven verses which constitute a necklace made of twentyseven gems that adorn the neck. As the number twentyseven is associated with the twentyseven stars and as they repeat the *pañcākṣara* in every line of the verse this hymn of praise is called *Śiva Pañcākṣaranakṣatramālāstotram*.

If one reads the whole hymn he repeats the *mantra* 108 times and consequently it is highly efficacious.

[1]

श्रीमदात्मने गुणैकसिन्धवे नमः शिवाय
 धामलेश धूतकोकबन्धवे नमः शिवाय ।
 नामशेषितानमद्भवान्धवे नमः शिवाय
 पामरेतरप्रधानबन्धवे नमः शिवाय ॥ १ ॥

Śrīmadātmāne guṇaikasindhave namaḥ Śivāya
Dhāmaśeṣadhūtakokabandhave namaḥ Śivāya
Nāmaśeṣitānamadbhavāndhave namaḥ Śivāya
Pamaretarapradhānabandhave namaḥ Śivāya.

Obeisance to Śiva, the Supreme soul, the matchless ocean of virtues ; Obeisance to Śiva whose streak of brilliance overpowers the Sun ; Obeisance to Śiva for whose devotees the dangerous well of worldly life exists but in name; Obeisance to Śiva, the foremost kinsman of the learned.

[2]

कालभीतविप्रबालपाल ते नमः शिवाय
 शूलभिन्नदुष्टदक्षफाल ते नमः शिवाय ।
 मूलकारणाय कालकाल ते नमः शिवाय
 पालयाधुना दयालवाल ते नमः शिवाय ॥ २ ॥

Kālabhīta viprabālapāla te namaḥ Śivāya
Śūlabhinnaduṣṭadakṣaphāla te namaḥ Śivāya
Mūlakāraṇāya Kālakāla te namaḥ Śivāya
Pālayādhunā dayālavāla te namaḥ Śivāya

Obeisance to Śiva the protector of that young brahmin boy (Mārkaṇḍeya) who was afraid of Yama; Obeisance to Śiva who broke the forehead of the wicked Dakṣa with his trident; Obeisance to Śiva, the primeval cause as well as the destroyer of Yama; Obeisance O Śiva, do protect me now, O repository of compassion.

[3]

इष्टवस्तुमुख्यदानहेतवे नमः शिवाय
 दुष्टदैत्यवंशधूमकेतवे नमः शिवाय ।
 सृष्टिरक्षणाय धर्मसेतवे नमः शिवाय
 अष्टमूर्तये वृषेन्द्रकेतवे नमः शिवाय ॥ ३ ॥

Iṣṭavastumukhyadānahetave namaḥ Śivāya
Duṣṭa daityavamśa dhūmaketave namaḥ Śivaya
sṛṣṭirakṣaṇāya dharmasetave namaḥ Śivāya
Aṣṭamūrtaye Vṛṣendraketave namaḥ Śivāya.

Obeisance to Śiva, the principal donor of things desired; Obeisance to Śiva, the fire of destruction to the wicked host of demons; Obeisance to Śiva, the Creator and Protector, the bridge of dharma; Obeisance to Śiva, the bull-bannered, the God of eightfold form (earth, water, fire, air, ether, sun, moon and Yajamāna)

[4]

आपद्रुद्रिभेदटङ्कहस्त ते नमः शिवाय
 पापहारिदिव्यसिन्धुमस्त ते नमः शिवाय ।

पापदारिणे लसन्नमस्तते नमः शिवाय

शापदोषखण्डनप्रशस्त ते नमः शिवाय ॥ ४ ॥

Āpadadribhedatāṅkahasta te namaḥ Śivāya
Pāpahāri divyasindhumasta te namaḥ Śivāya
Pāpadārīṇe lasannamasta te namaḥ Śivāya
Śāpadoṣakhaṇḍanapraśasta te namaḥ Śivāya

Obeisance to Śiva, whose hand is the chisel that breaks the mountain of calamities; Obeisance to Śiva on whose head flows the celestial river Ganges that removes all sins; Obeisance to Śiva, towards whom salutations flow in succession and who destroys sins ; Obeisance to Śiva famous for his destruction of the evils of curse.

[5]

व्योमकेश दिव्यभव्यरूप ते नमः शिवाय

हेममेदिनीधरेन्द्रचाप ते नमः शिवाय ।

नाममात्रदग्धसर्वपाप ते नमः शिवाय

कामनैकतानहृद्दुराप ते नमः शिवाय ॥ ५ ॥

Vyomakeśa divyabhavyarūpa te namaḥ Śivāya
Hemamedinīdharendracāpa te namaḥ Śivāya
Nāmamātradagdhasarvapāpa te namaḥ Śivāya
Kāmanaiikatānahr̥ddurāpa te namaḥ Śivāya

Obeisance to Śiva whose tresses are the space and whose form is divine and auspicious; Obeisance to Śiva, the wielder of the bow in the form of mount Meru; Obeisance to Śiva the utterance of

whose name burns all sins; Obeisance to Śiva who is inaccessible to those whose hearts hanker after only pleasure.

[6]

ब्रह्ममस्तकावलीनिबद्ध ते नमः शिवाय
 जिह्मगेन्द्रकुण्डलप्रसिद्ध ते नमः शिवाय ।
 ब्रह्मणे प्रणीतवेदपद्धते नमः शिवाय
 जिह्मकालदेहदत्तापद्धते नमः शिवाय ॥ ६ ॥

Brahmamastakāvalīnibaddha te namaḥ Śivāya
Jihmagendrakuṇḍalaṣṛasiddha te namaḥ Śivāya
Brahmaṇe prāṇitavedapaddhate namaḥ Śivāya
Jihmakāladehadattapaddhate namaḥ Śivāya

Obeisance to Śiva who wears a row of Brahma's skulls; Obeisance to Śiva noted for his ear-ring in the form of lordly serpents; Obeisance to Śiva, the author of *Vedapaddhati* created for the sake of Brahmā; Obeisance to Śiva who kicked with his foot the crooked God of death.

[7]

कामनाशनाय शुद्धकर्मणे नमः शिवाय
 सामगानजायमानशर्मणे नमः शिवाय ।
 हेमकान्तिचाकचक्यवर्मणे नमः शिवाय
 सामजासुराङ्गलब्धचर्मणे नमः शिवाय ॥ ७ ॥

Kāmanāśanāya suddhakarmaṇe namaḥ Śivāya
Sāmagāna jāyamānaśarmaṇe namaḥ Śivāya
Hemakānti Cākacakyavarmaṇe namaḥ Śivāya
Sāmajāsuraṅgalabdhacarmaṇe namaḥ Śivāya

Obeisance to Śiva, the God of pure deeds and the destroyer of Cupid; Obeisance to Śiva, who feels delighted on listening to the music of Sāmaveda; Obeisance to Śiva who is surrounded by a halo of lustre resembling the Sheen of gold: Obeisance to Śiva who wears the hide of Gajāśura.

[8]

जन्ममृत्युघोरदुःखहारिणे नमः शिवाय

चिन्मयैकरूपदेहधारिणे नमः शिवाय ।

मन्मनोरथावपूर्तिकारिणे नमः शिवाय

सन्मनोगताय कामवैरिणे नमः शिवाय ॥ ८ ॥

Janmamṛtyughoradukkhahāriṇe namaḥ Śivāya

Cinmayaikarūpadehadhāriṇe namaḥ Śivāya

Manmanorathāvapūrtikāriṇe namaḥ Śivāya

Sanmanogatāya Kāma vairiṇe namaḥ Śivāya

Obeisance to Śiva who dispels the horrid sorrow attendant on birth and death; Obeisance to Śiva whose body is naught but consciousness; Obeisance to Śiva who fulfils my desires; Obeisance to Śiva, the enemy of cupid and who dwells in the minds of the wise.

[9]

यक्षराजबन्धवे दयालवे नमः शिवाय

दक्षपाणिशोभिकाञ्चनालवे नमः शिवाय ।

पक्षिराजवाहहृच्छयालवे नमः शिवाय

अक्षिफाल वेदपूततालवे नमः शिवाय ॥ ९ ॥

Yaskṣarājābandhave dayālave namaḥ Śivāya
Dakṣapānisobhikañcanālave namaḥ Śivāya
Pakṣirājāvāhahṛcchayālave namaḥ Śivāya
Akṣiphāla vedapūtātālave namaḥ Śivāya

Obeisance to Śiva, the compassionate who is the kinsman of Kubera; Obeisance to Śiva in whose right palm shines a golden pitcher; Obeisance to Śiva who reposes in the heart of (Viṣṇu) whose vehicle is Garuda; Obeisance to Śiva who has an eye on his forehead and whose mouth is sanctified by the recitation of Vedas.

[10]

दक्षहस्तनिष्ठजातवेदसे नमः शिवाय ।

अक्षरात्मने नमद्विडौजसे नमः शिवाय ।

दीक्षितप्रकाशितात्मतेजसे नमः शिवाय

उक्षराजवाह ते सतां गते नमः शिवाय ॥ १० ॥

Dakṣahastaniṣṭhajātavedase namaḥ Śivāya
Akṣarātmāne namadviḍaujase namaḥ Śivāya
Dikṣitaprakāśitātmatejase namaḥ Śivāya
Ukṣarājāvāha te satām gate namaḥ Śivāya

Obeisance to Śiva who has in his right hand the holy fire; Obeisance to Śiva who is immortal in nature and who is saluted by Indra; Obeisance to Śiva who reveals his power to the initiated; Obeisance to Śiva who rides on the sacred bull and who is the refuge of noble men.

[11]

राजताचलेन्द्रसानुवासिने नमः शिवाय
 राजमाननित्यमन्दहासिने नमः शिवाय ।
 राजकोरकावतंस आसिने नमः शिवाय
 राजराजमित्रताप्रकाशिने नमः शिवाय ॥ ११ ॥

Rājatācalendrasānuvāsine namaḥ Śivāya
Rājamānanityamandahāsine namaḥ Śivāya
Rājakorakāvatamsa bhasine namaḥ Śivāya
Rājarājamitratā prakāśine namaḥ Śivāya

Obeisance to Śiva who dwells on the summit of (Kailāsa) the silver mountain; Obeisance to Śiva who ever shines with his gentle smile; Obeisance to Śiva who has the crescent moon to adorn his head and who radiates lustre; Obeisance to Śiva, who extends friendship to Kubera.

[12]

दीनमानवालिकामधेनवे नमः शिवाय
 सूनबाणदाहकृत्कृशानवे नमः शिवाय ।
 खानुरागभक्तरत्नसानवे नमः शिवाय
 दानवान्धकारचण्डभानवे नमः शिवाय ॥ १२ ॥

Dīnamānavālikāmadhenave namaḥ Śivāya
Sūnabāṇadāhakṛtkṛśānave namaḥ Śivāya
Svānurāgabhaktaratnasānave namaḥ Śivāya
Dānavāndhakāracandabhānave namaḥ Śivāya

Obeisance to Śiva who is (wish granting) Kāmadhenu to the poor mortals; Obeisance to Śiva,

the fire that burnt the flowery arrowed Cupid ;
Obeisance to Śiva who is a 'Meru' to the loving
devotees; Obeisance to Śiva, the fierce Sun that
dispels the darkness in the form of demons.

[13]

सर्वमङ्गलाकुचाग्रशायिने नमः शिवाय

सर्वदेवतागणातिशायिने नमः शिवाय ।

पूर्वदेवनाशसंविधायिने नमः शिवाय

सर्वमन्मनोजभङ्गदायिने नमः शिवाय ॥ १३ ॥

Sarvamaṅgalā kucāgraśāyine namaḥ Śivāya

Sarvadevatāgaṇātiśāyine namaḥ Śivāya

Pūrvadevanāśasaṁvidhāyine namaḥ Śivāya

Sarvamanmanoja bhaṅgadāyine namaḥ Śivāya

Obeisance to Śiva who reposes on the bosom of
Umā the auspicious Goddess; Obeisance to Śiva who
excels all groups of divinities; Obeisance to Śiva
who causes the destruction of demons; Obeisance to
Śiva who destroys all the effects of Cupid.

[14]

स्तोकभक्तितोऽपि भक्तपोषिणे नमः शिवाय

माकरन्दसारवर्षिभाषिणे नमः शिवाय ।

एकबिल्वदानतोऽपि तोषिणे नमः शिवाय

नैकजन्मपापजालशोषिणे नमः शिवाय ॥ १४ ॥

Stokabhaktito'pi bhaktapoṣine namaḥ Śivāyā
Mākarandasāravarṣibhaṣine namaḥ Śivāya
Ekabilvadānato' pi toṣine namaḥ Śivāya
Naikajanmaṣṭapāpajālaśoṣine namaḥ Śivāya

Obeisance to Śiva who supports the devotees even if they show a little devotion; Obeisance to Śiva whose speech is as sweet as the essence of honey; Obeisance to Śiva who is pleased even with a single bilva leaf; Obeisance to Śiva who dries up the entire sins accumulated in many births.

[15]

सर्वजीवरक्षणैकशीलिने नमः शिवाय
 पार्वतीप्रियाय भक्तपालिने नमः शिवाय ।
 दुर्विदग्धदैत्यसैन्यदारिणे नमः शिवाय
 शर्वरीशधारिणे कपालिने नमः शिवाय ॥ १५ ॥

Sarvajīvarakṣaṇaikaśīline namaḥ Śivāya
Pārvatīpriyāya Bhaktapāline namaḥ Śivāya
Durvidagdhadāityasainyadāriṇe namaḥ Śivāya
Sarvarīśadhāriṇe kapāline namaḥ Śivāya

Obeisance to Śiva who is ever disposed to protect all living beings; Obeisance to Śiva, the protector of his devotees and the beloved Lord of Pārvatī; Obeisance to Śiva the destroyer of the wicked demoniac forces; Obeisance to Śiva, adorned with skulls, who wears the moon (on his head).

[16]

पाहि मामुमामनोज्ञदेह ते नमः शिवाय
 देहि मे वरं सिताद्रिगेह ते नमः शिवाय ।
 मोहितर्षिकामिनीसमूह ते नमः शिवाय
 स्वेहितप्रसन्न कामदोह ते नमः शिवाय ॥ १६ ॥

Pāhi mām Umāmanojñadeha te namaḥ Śivāya
Dehi me varaṁ sitādrigeḥa te namaḥ Śivāya
Mohitarṣikāmini samūha te namaḥ Śivāya
Svehitaprasanna kāmadoha te namaḥ Śivāya

Obeisance to Śiva, whose body is resplendent on account of Umā's presence. Pray, protect me. Obeisance to Śiva, the dweller of Kailāsa. Be pleased to grant me a boon; Obeisance to Śiva, who is accompanied by the wives of sages who are infatuated by delusion; Obeisance to Śiva, the one who grants all that is desired and one who is pleasant since all that He wills are fulfilled.

[17]

मङ्गलप्रदाय गोटुरङ्ग ते नमः शिवाय
 गङ्गाया तरङ्गितोत्तमाङ्ग ते नमः शिवाय ।
 सङ्गरप्रवृत्तवैरिभङ्ग ते नमः शिवाय
 अङ्गजारये करेकुरङ्ग ते नमः शिवाय ॥ १७ ॥

Maṅgalapradāya goturaṅga te namaḥ Śivāya
Gaṅgayā taraṅgitottamāṅga te namaḥ Śivāya
Sanṅgarapravṛttavairibhaṅga te namaḥ Śivāya
Āṅgajāraye Kare Kuraṅga te namaḥ Śivāya

Obeisance to Śiva whose mount is the swift bull and who confers auspicious things; Obeisance to Śiva on whose head the river Ganges flows; Obeisance to Śiva who destroyed the enemies who were engaged in battle; Obeisance to Śiva, the enemy of Cupid, who has an antelope in his hand.

[18]

ईहितक्षणप्रदानहेतवे नमः शिवाय

आहिताग्निपालकोक्षकेतवे नमः शिवाय ।

देहकान्तिधूतरौप्यधातवे नमः शिवाय

गेहदुःखपुञ्जघ्नकेतवे नमः शिवाय ॥ १८ ॥

Īhitakṣaṇapradānahetave namaḥ Śivāya

Ahitāgnipālakokṣaketave namaḥ Śivāya

Dehakāntidhūtaraupyadhātave namaḥ Śivāya

Gehadukkhapuñjadhūmaketave namaḥ Śivāya

Obeisance to Śiva who grants anything that is desired the very moment; Obeisance to Śiva, the bull-bannered God who protects those who worship the consecrated fire; Obeisance to Śiva who by the lustre of his body excels the mineral silver; Obeisance to Śiva who is the fire that destroys the sorrows of worldly life.

[19]

त्र्यक्ष दीनसत्कृपाकटाक्ष ते नमः शिवाय

दक्षसप्ततन्तुनाशदक्ष ते नमः शिवाय ।

ऋक्षराजभानुपावकाक्ष ते नमः शिवाय

रक्ष मां प्रपन्नमात्ररक्ष ते नमः शिवाय ॥ १९ ॥

Tryakṣa dīnasatkṛpākṣa te namaḥ Śivāya
Dakṣasaptatantunāśadakṣa te namaḥ Śivāya
Ṛkṣarājabhānu pāvākṣa te namaḥ Śivāya
Rakṣa mām praṇannamātra rakṣa te namaḥ Śivāya

Obeisance to Śiva, the three-eyed One who extends His graceful look to the poor and noble; Obeisance to Śiva, who skilfully destroyed the sacrifice of Dakṣa ; Obeisance to Śiva who has his three eyes in the form of the lord of stars (moon), the sun and the fire; Obeisance to Śiva, who protects anyone who seeks refuge under Him. Be pleased to protect me.

[20]

न्यङ्कुपाणये शिवंकराय ते नमः शिवाय
 सङ्कटाब्धि तीर्णकिंकराय ते नमः शिवाय ।
 कङ्कभीषिताभयंकराय ते नमः शिवाय
 पङ्कजाननाय शङ्कराय ते नमः शिवाय ॥ २० ॥

Nyaṅkupāṇaye śivaṅkarāya te namaḥ Śivāya
Saṅkaṭābhdhitīrṇakimkarāya te namaḥ Śivāya
Kaṅkabhiṣitābhayaṅkarāya te namaḥ Śivāya
Paṅkajānanāya Śaṅkarāya te namaḥ Śivāya

Obeisance to Śiva who bears an antelope in his hand and who brings about auspiciousness; Obeisance to Śiva, the servant of those who have crossed the ocean of miserable existence; Obeisance to Śiva who removes the fear from those who are frightened by the God of death; Obeisance to Śiva the doer of auspicious things, whose countenance is as beautiful as lotus.

[21]

कर्मपाशनाशनीलकण्ठ ते नमः शिवाय
 शर्मदाय वर्यभस्मकण्ठ ते नमः शिवाय ।
 निर्ममर्षिसेवितोपकण्ठ ते नमः शिवाय
 नतीर्नमद्विकुण्ठ ते नमः शिवाय ॥ २१ ॥

Karmapāśanāśa nīlakaṇṭha te namaḥ Sivāya
Sarmadāya varyabhasmakāṇṭha te namaḥ Sivāya
Nirmamarṣisevitobakāṇṭha te namaḥ Sivāya
Kurmahe natīrnamadvikuṇṭha te namaḥ Sivāya

Obeisance to Śiva, the blue-throated God who destroys the bonds of 'Karma'; Obeisance to Śiva, the bestower of happiness, who smears his neck with the ash of Cupid; Obeisance, to Śiva who is propitiated in his vicinity by the selfless sages; Obeisance to Śiva who dotes on his devotees. To him, I offer countless salutations.

[22]

विष्टपाधिपाय नम्रविष्णवे नमः शिवाय
 शिष्टविप्रहृद्गुहाचरिष्णवे नमः शिवाय ।
 इष्टवस्तुनित्यतुष्टजिष्णवे नमः शिवाय
 कष्टनाशनाय लोकजिष्णवे नमः शिवाय ॥ २२ ॥

Viṣṭapādhipāya namraviṣṇave namaḥ Sivāya
Siṣṭaviprahṛdguhācariṣṇave namaḥ Sivāya
Iṣṭavastunityatustajīṣṇave namaḥ Sivāya
Kaṣṭanāśanāya lokajīṣṇave namaḥ Sivāya

Obeisance to Śiva who is bowed to by Viṣṇu and who is the lord of the celestial world; Obeisance to Śiva who moves in the inner recess of the heart of noble brahmins; Obeisance to Śiva the ever victorious and who never has any want for objects of desire; Obeisance to Śiva the conqueror of the worlds and the destroyer of ills.

[23]

अप्रमेयदिव्यसुप्रभाव ते नमः शिवाय

सत्प्रपन्नरक्षणस्वभाव ते नमः शिवाय ।

स्वप्रकाश निस्तुलानुभाव ते नमः शिवाय

विप्रदिग्भदरशितार्द्रभाव ते नमः शिवाय ॥ २३ ॥

Aprameyadivyasuprabhāva te namaḥ Śivāya

Satprapannarakṣaṇasvabhāva te namaḥ Śivāya

Svaprakāśanistulānubhāva te namaḥ Śivāya

Vipraḍimbhadarśitārdrabhāva te namaḥ Śivāya

Obeisance to Śiva, the God of immeasurable divine valour; Obeisance to Śiva, whose inherent nature is to protect the good and those who seek his shelter; Obeisance to Śiva, the self-luminous One whose propensities are matchless; Obeisance to Śiva who showed extreme compassion to that young brahmin boy (Mārkaṇḍeya).

[24]

सेवकाय मे मृड प्रसीद ते नमः शिवाय

भावलभ्यतावकप्रसाद ते नमः शिवाय ।

पावकाक्ष देवपूज्यपाद ते नमः शिवाय

तावकाङ्घ्रिभक्तदत्तमोद ते नमः शिवाय ॥ २४ ॥

Sevakāya me mṛḍa prasīda te namaḥ Śivāya
Bhāvalabhya tāvakaprasāda te namaḥ Śivāya
Pāvakākṣa devapūjyapāda te namaḥ Śivāya
Tāvakāṅghribhaktadattamoda te namaḥ Śivāya

Obeisance to Śiva, be compassionate towards me, Thy servant, be pleased; Obeisance to Śiva whose grace is obtained by devotion; Obeisance to Śiva, One having the eye of fire and whose feet are worshipped by Gods; Obeisance to Śiva who causes delight in the minds of devotees who cling to His feet.

[25]

भुक्तिमुक्तिदिव्यभोगदायिने नमः शिवाय

शक्तिकल्पितप्रपञ्चभागिने नमः शिवाय ।

भक्तसङ्कटापहारयोगिने नमः शिवाय

युक्तसन्मनःसरोजयोगिने नमः शिवाय ॥ २५ ॥

Bhuktimukti divyabhogadāyine namaḥ Śivāya
Śaktikalpita prapañcabhāgine namaḥ Śivāya
Bhaktasaṅkaṭāpahārayogine namaḥ Śivāya
Yuktasanmanah sarojayogine namaḥ Śivāya

Obeisance to Śiva who confers happiness on earth, the bliss of liberation and pleasure in heaven; Obeisance to Śiva who pervades the universe that was produced by his śakti; Obeisance to Śiva the yogin who removes the ills of his devotees; Obeisance

to Śiva who is associated with the lotus-like noble mind of yogins.

[26]

अन्तकान्तकाय पापहारिणे नमः शिवाय
 शन्तमाय दन्तिचर्मधारिणे नमः शिवाय ।
 सन्तताश्रितव्यथाविदारिणे नमः शिवाय
 जन्तुजातनित्यसौख्यकारिणे नमः शिवाय ॥ २६ ॥

Antakāntakāya pāpahāriṇe namaḥ Śivāya
Śantamāya danticarmadhāriṇe namaḥ Śivāya
Santatāśrita vyathāvidāriṇe namaḥ Śivāya
Jantujātanityasaukhyakāriṇe namaḥ Śivāya

Obeisance to Śiva, the destroyer of sins and of the God of death; Obeisance to Śiva, the most auspicious, and the wearer of elephant hide; Obeisance to Śiva the destroyer of distress of those who frequent him for shelter; Obeisance to Śiva who is ever disposed to loving in happiness to all creatures.

[27]

शूलिने नमो नमः कपालिने नमः शिवाय
 पालिने विरिञ्चिमुण्डमालिने नमः शिवाय ।
 लीलिलिने विशेषरुण्डशालिने नमः शिवाय
 शीलिलिने नमः प्रपुण्यमालिने नमः शिवाय ॥ २७ ॥

Śūlne namo namaḥ kapāline namaḥ Śivāya
Pāline viriñcimunḍamāline namaḥ Śivāya

Liline viśeṣaruṇḍamāline namaḥ Śivāya
Śiline namaḥ prapunyaśāline namaḥ Śivāya

Obeisance to Śiva, the trident bearer, the wearer of skulls; Obeisance to Śiva, the protector, who wears a row of Brahmā's skulls; obeisance to Śiva who plays divine sports and wears strangely enough truncated bodies; Obeisance to Śiva, the God of all virtues, the God devoted to doing holy things.

शिवपञ्चाक्षरमुद्राचतुष्पदोल्लासपद्यमणिघटिताम् ।

नक्षत्रमालिकामिह दधदुपकण्ठं नरो भवेत्सोमः ॥ २८ ॥

Śivapañcākṣaramudrā catuṣpadollāsa pādya-

[*maṇighaṭitām*

Nakṣatramālikām iha dadhadupakaṇṭhaṁ naro bhavet

[*somaḥ*

This 'Nakṣatramālika' is made of gems of verses that contain in each foot the mark of Śivapañcākṣara. Any person who recites these verses shall become Śiva who is accompanied by Umā.

On the Identity of Maya and Avidya

Dr N. Veezhinathan

Advaitins admit an indeterminable principle that accounts for the rise of the world from Brahman which is non-dual consciousness. This principle is referred to as *creative power* and *māyā* in the following passages of the *Śvetāśvataropaniṣad* :

(i) 'The sages absorbed in meditation discovered the *creative power* which is present in the self-luminous self and which consists of the three strands of *sattva*, *rajas*, and *tamas*' (I, 3); and,

(ii) 'Know *māyā* to be the primal cause and *māheśvarā* to be the one possessing *māyā*' (IV, 10).

Māyā is identical with *avidyā* ; and, it has pure consciousness as its locus and content. Śrī Śaṅkara in his preface to his commentary on the *Śvetāśvataropaniṣad* states that *avidyā* has pure consciousness as its locus and content ;¹ and, through *avidyā*, the pure consciousness undergoes transmigration.

Some preceptors of Advaita make a distinction between *māyā* and *avidyā* and argue that *māyā* is that which does not delude its abode and is located in *Īśvara*, while *avidyā* is that which deludes its abode and is located in *jīva*. *Īśvara* and *jīva* are the reflected images of pure consciousness in *māyā* and *avidyā* respectively.

It may be asked : *Īśvara* is pure consciousness associated with the characteristic of being a reflection in *māyā*. The latter is known as *īśvaratva*. And, pure consciousness associated with *īśvaratva* is known as *Īśvara*. Now, *īśvaratva* or the state of being a reflection in *māyā* that pertains to pure consciousness is caused by *māyā* itself, and so it is decidedly posterior to *māyā*. This amounts to saying that *Īśvara* or pure consciousness associated with *īśvaratva* is logically posterior to *māyā*. For, although in the complex factor-*Īśvara*, the substantive part, namely, pure consciousness in eternal, yet the adjectival element, namely, *īśvarata* is posterior to *māyā*. As a result of this, the complex factor too, namely, *Īśvara* is to be viewed as logically posterior to *māyā*. And so, *māyā* cannot be present in a substratum which is subsequent to it. Exactly similar consideration applies to the view that *avidyā* is present in *jīva*.

What has been said in the foregoing paragraph is the import of the verse of the *Samkṣepaśārīraka* which is as follows :

āśrayatva-viśayatvabhāginī ; *nirvibhāgacitireva kevalā*,
pūrvasiddhatamaso hi paścimo nāśrayo bhavati nāpi gocarāḥ (I, 315).

The above objection is answered by those who favour the distinction between *māyā* and *avidyā* thus : if *īśvaratva* were viewed as a transformation of *māyā* like space, etc., then there is the possibility of viewing it as logically posterior to *māyā* and arguing further that *māyā* cannot be located in *īśvara* consisting of the element of *īśvaratva*. On the other hand, it is admitted, that in pure consciousness, *īśvaratva* too, like *māyā*, exists from eternity and so *īśvaratva* is not at all caused by *māyā*; *īśvaratva* is dependent upon *māyā*, but it is not caused by *māyā*. In other words, the relation between *īśvaratva* and *māyā* is one of *prayojya-prayojaka—bhāva* and not *kārya-kāraṇa-bhāva*.²

It follows from the above that *īśvaratva* is beginningless like *māyā*; it is not caused by *māyā*. Hence there is no difficulty in viewing *māyā* as present in *īśvara*, that is, pure consciousness associated with *īśvaratva*. It may be added here that the view that *īśvara* is the locus of *māyā* is based on the text of the *Śvetāśvataropaniṣad* already referred to, namely, that *maheśvarā* is the one who possesses *māyā*.

The view that *māyā* and *avidyā* are two distinct principles, it is argued, is based upon the *Nṛsiṃhotta-aratāpinī* Upaniṣadic text which is as follows :

‘*jīvesau abhāsena karoti māyā ca avidyā ca svayameva bhavati*’ (9).

This text means : the primal power *prakṛti* itself (*svayameva*) becomes (*bhavati*) *māyā* and *avidyā* (*māyā ca avidyā ca*) ; and, it gives rise to the reflected images of *īśvara* and *jīva* (*jīveśau abhāsena karoti*).

The consciousness that is reflected is one, order that it may have two reflected images as Īśvara and *jīva*, we require two reflecting media; and they are *māyā* and *avidyā*. Thus *māyā* and *avidyā* are two distinct principles. It must be noted here that in the Upaniṣadic text cited above, it is stated that *jīva* and Īśvara - the reflected images are projected by *māyā* and *avidyā*. It should not be construed that *jīva* and Īśvara are respectively projected by *māyā* and *avidyā*. On the basis of the *Śvetāśvatara* text 'maheśvara is the one possessing *māyā*,' we should conclude that *māyā* projects the reflected image of Īśvara. It follows then that *avidyā* projects the reflected image of *jīva*.

It may be asked: in the *Nṛsimhottaratāpinī* text cited above, it is said that *prakṛti* itself (*svayameva*) has become *māyā* and *avidyā*. Thus it is known that *māyā* and *avidyā* are identical with *prakṛti*. This leads us to conclude that *māyā* and *avidyā* which are identical with *prakṛti* must be identical with each other. If they are distinct from each other, then they cannot be identical with one and the same principle *prakṛti*. Thus the view that *māyā* and *avidyā* are identical with *prakṛti* conveyed by the word *svayameva* is against making any distinction between *māyā* and *avidyā*.

This objection is answered by saying that *māyā* is the transformative material cause of the external world and *avidyā* is the transformative material cause of the subtle body. Thus the two possess the common feature of being a material cause. And on the basis of this common feature they are taken,

by courtesy, to be identical with each other. Again it is only on the basis of this figurative identification, the *Nṛsiṃhottaratāpinī* text also by the word *svayameva* speaks of *māyā* and *avidyā* to be identical with *prakṛti* which is one.

The expression *avidyā ca* in the *Nṛsiṃhottaratāpinī* text cited above is singular in number. In fact, plurality of *avidyā* should be admitted to account for the plurality of *jīva*-s. Hence it is said that the singular number is used with reference to the general feature, namely, the state of being *avidyā* (*avidyātya*) present in all ignorances (*avidyā-s*).³

The above view that *māyā* and *avidyā* are two distinct principles is not favoured by many Advaitins. It is true that to account for two reflected images of one principle - pure consciousness, two reflecting media are required. But the latter need not be *māyā* and *avidyā*. On the other hand, they are mind and *avidyā*. And, *avidyā* is identical with *māyā*. This is the view of Sarvajñātman. Following the Upaniṣadic text-*karyopādhirayaṁ jīvaḥ kāraṇopādhiḥ īśvaraḥ*, Sarvajñātman states that *jīva* is the reflection of Brahman in mind and *Īśvara* is the reflection of Brahman in *māyā-avidyā*.⁴

It might be objected that the view that *jīva* is a reflected image of pure consciousness in mind would go against the teaching of the *Nṛsiṃhottaratāpinī* text referred to above according to which *jīva* is the reflected image of pure consciousness in *avidyā*.

Sarvajñātman would answer the above objection thus: in the text under discussion, it is said that

jīva and *Īśvara* are the reflected images of pure consciousness, in *māyā* and *avidyā*. The two terms *māyā* and *avidyā* respectively signify the limiting adjuncts of *jīva* and *Īśvara*. The word *mayā* stands for 'mind' which is an effect of *māyā*. *Māyā* and *avidyā*, however, are identical.⁵

It might be asked : if the term *māyā* were interpreted to mean 'mind', then how are we to account for the view that *māyā* and *avidyā* are identical with *prakṛti*-the view set forth by the text *māyā ca avidyā ca svayameva bhavati*. This text does not teach that mind and *avidyā* are identical with *prakṛti*.

Sarvajñātman would answer the above objection as follows : mind is the effect of *prakṛti* and between the two there is identity-cum-difference. It is the identity aspect between the effect and the cause-mind and *prakṛti* that is taken into account and the two are said to be identical.⁶

Sarvajñātman thus subscribes to the view that *jīva* and *Īśvara* are reflected images. He, however, explains that the reflected images are projected not by the distinct principles of *māyā* and *avidyā* but by mind and *avidyā* and *avidyā* is identical with *māyā*. This is how Appayya Dīkṣita understands Sarvajñātman's view.⁷ It may be added here that Sarvajñātman's view is derived from Sureśvara.⁸

There are other preceptors like Anubhūtiśvarūpa and Vidyāraṇya who hold that the reflected image of pure consciousness in *māyā* is *Īśvara* and in *avidyā* is *jīva*. But *māyā* and *avidyā* are not two distinct

principles according to them. They are two aspects of one *prakṛti*.

According to Anubhūtiśvarūpa, *māyā* is the primal cause of the world. The reflected image of pure consciousness in it is *Īśvara*. *Māyā* consists of innumerable parts which are indeterminable. Each part consists of *āvaraṇa-śakti* and *vikṣepa-śakti* and is known as *avidyā*. The reflection of pure consciousness in *avidyā* is *jīva*. This view Anubhūtiśvarūpa sets forth in his commentary *Prakaṭārthavivaraṇa* on Śrī Saṅkara's *bhāṣya* on the *Brahma-sūtra*. Thus Anubhūtiśvarūpa speaks of *māyā* and *avidyā* as two aspects of *prakṛti* which is one.⁹

According to Vidyāraṇya *māyā* is that aspect of *prakṛti* wherein the *sattva-guṇa* is predominant; and, *avidyā* is that aspect of *prakṛti* wherein the *rajo-guṇa* and *tamo-guṇa* are predominant. Thus *māyā* and *avidyā* are only two aspects of one *prakṛti*.¹⁰

It would be clear from the above that according to Sureśvara, Sarvajñātman, Anubhūtiśvarūpa, and Vidyāraṇya, both *Īśvara* and *jīva* are reflected images. This way of viewing *Īśvara* too as a reflected image forces us into the conclusion that *Īśvara*, being a reflected image would be affected by the defect of *āvaraṇa-śakti* of *māyā-avidyā*, His limiting adjunct. This is as it should be; for the nature of a reflecting medium, (say) mirror is to present the defects in it like impurity, etc., upon the face that is reflected. Hence, pure consciousness which constitutes, *Īśvara*'s essential nature is to be admitted as concealed from Him. The result would be that *Īśvara* cannot be viewed as one who always

realizes His identity with His essential nature. In other words, He cannot be viewed as an omniscient being.

Prakāśātman, the author of the *Vivaraṇa*, seems to have felt this difficulty and so advocates the view that it is only *jīva* that is a reflected image of pure consciousness in *avidyā*, identical with *māyā*. The pure consciousness which serves as prototype (*bimba*) is Īśvara, and He is not affected by the defects pertaining to the limiting adjunct-*avidyā*. For, as we have said above, the nature of a reflecting medium (say) mirror is to present its defects only upon the face that is reflected and not upon the face that serves as prototype. This view allows for the fact that Īśvara according to Advaita is not overpowered by *avidyā*. The truth of non-duality is not concealed from Him, as *avidyā* in its *āvaraṇa* phase is inactive in His case as He is a *bimba-caitanya*.¹¹ Sarvajñātman also in his *Samkṣepaśārīraka* favours this view.¹²

It will be remembered that the distinction between *māyā* and *avidyā* is made chiefly to account for the two reflected images of one entity—pure consciousness. Now, according to the view advocated by Prakāśātman, *jīva* alone is a reflected image and not Īśvara. The latter is prototype consciousness or *bimba-caitanya*. It follows from this that the assertion that to account for the two reflected images of one entity, namely, pure consciousness, two different reflecting media, namely, *māyā* and *avidyā* are to be admitted is unsound.

It might be objected that the view that *jīva* alone is reflected consciousness and Īśvara is prototype

consciousness is against the Upaniṣadic text '*jīveṣau ābhāsenā karoti māyā ca avidyā ca svayameva bhavati*', according to which both *jīva* and *Īśvara* are reflected factors

The *Vivaraṇa* school would get over this difficulty by saying that the word *ābhāsa* does not signify a reflected image. On the other hand, it conveys the sense of appearance. Like the state of being a reflected image, the state of being a prototype too is an appearance. And the complex factors, namely, pure consciousness associated with the state of being a reflected image, namely, *jīva* and pure consciousness associated with the state of being a prototype, namely, *Īśvara* are also taken to be appearances. And *māyā* identical with *avidyā* brings about the above appearances.

The opponent states that it might be argued by the *Vivaraṇa* school that in ordinary experience, the word *ābhāsa* is primarily used with reference to a reflected entity and not with reference to the prototype. When viewed in this light, the word *ābhāsa* would primarily signify only the reflected consciousness which as a complex factor is an appearance. The prototype consciousness too, as a complex factor, is an appearance. Taking into account the common feature of being an appearance present in the original consciousness, the word *ābhāsa* signifies the latter too. This mode of signifying a sense is known as *guṇī-vṛtti*.¹⁸ But this argument is not sound. For, it is against the rules of language that a word uttered once could at a time convey through primary signification one sense and through *gauṇī-vṛtti* another sense.

The *Vivaraṇa* school would get over this difficulty by stating that the word *ābhāsa* primarily signifies the reflected image and through secondary signification known as *ajahallakṣaṇā*¹⁴ conveys both the reflected image and the prototype-*jīva* and *Īśvara*.

The above assumption, according to the opponent, is totally unnecessary on the ground that the word *ābhāsa* would primarily signify both *jīva* and *Īśvara*, if the latter are taken to be reflected images. When the literal meaning holds good, it is not proper to resort to secondary meaning.

The *Vivaraṇa* school would argue that both *jīva* and *Īśvara* cannot be considered as reflected images. It is because without two reflecting media, there cannot be two reflected images of one entity, namely, pure consciousness as *jīva* and *Īśvara*. It cannot be said that *māyā* and *avidyā* serve as two different reflecting media and so two reflected images of one entity, are possible. For, as has been said earlier, *māyā* and *avidyā* are spoken of as identical with *prakṛti* which is one; and this would hold good only when *māyā* and *avidyā* are identical with each other. It is unnecessary to make a distinction between *māyā* and *avidyā* first, and then to assume their mutual identity by courtesy, in order to explain their identity with *prakṛti*.

It results from the above discussion that both *Īśvara* and *jīva* cannot be considered as reflected images. Hence the word *ābhāsa* cannot primarily refer to both *Īśvara* and *jīva*. Since *jīva* is a reflected image, the word *ābhāsa* primarily signifies it; and through *ajahallakṣaṇā* it signifies *Īśvara*. There is the

necessary relation between Īśvara - the secondary sense and *jīva* - the primary sense; and that is *bimba-pratibimba-bhāva*.

To sum up this part of the discussion: *māyā* and *avidyā* are not two distinct factors. They are two aspects of *prakṛti* which is one and they are identical.

Prakāśātman in his *Vivaraṇa* states that out of the two powers characterizing the *prakṛti*, namely, the *āvaraṇa* and the *vikṣepa*, the *vikṣepa*-phase of *prakṛti* is known as *māyā* and the *āvaraṇa*-phase of *prakṛti* is known as *avidyā*.¹⁵ This view is referred to in the *Siddhānta-leśa-saṅgraha* also.¹⁶ The *āvaraṇa*-phase of *prakṛti* is inactive in the case of Īśvara. But *prakṛti* in its *vikṣepa*-phase is active in His case. The variety of the world appears to Him, but He at the same time realizes that it is nothing more than an apparent diversification within Himself. *Prakṛti* is active both in its *āvaraṇa* phase and *vikṣepa* phase in the case of *jīva*. Consequently, the *jīva* loses sight of its identity with pure consciousness and takes the world to be real. Further, since the *vikṣepa*-phase of *prakṛti* that is *māyā* is active in respect of Īśvara, it is usually said that *māyā* is the limiting adjunct of Īśvara. In the same way, since *prakṛti* in its *āvaraṇa*-phase known as *avidyā* is active in the case of *jīva*, it is generally regarded that *avidya* is the limiting adjunct of *jīva*.

Moreover, since *prakṛti* is under the control of Īśvara, and since *prakṛti* as related to Īśvara is termed *māyā*, it is said that *māyā* does not delude its abode, namely, Īśvara. In the same way, since

prakṛti as related to *jīva* is termed *avidyā*, it is said that *avidyā* deludes its abode, namely, *jīva*. It may be noted here that *māyā* and *avidyā* should not be distinguished as two on the ground that the former is that which does not delude its abode and the latter is that which deludes its abode. As has been said, they are two aspects of one *prakṛti*.

Śrī Śaṅkara in his commentary on the *Brahma-sūtra* speaks of the identity of *māyā* and *avidyā*. In his commentary on the *Brahma-sūtra* (I, iv, 3), he states that *avidyā* is the root-cause of cyclic existence. It is referred to by the term - *avyakta* and also by the terms *ākāśa*, *akṣara*, and *māyā*.¹⁷

Following Śrī Śaṅkara, Padmapāda in his *Pañcapādikā* speaks of the identity of *māyā* and *avidyā*.¹⁸ Maṇḍana in his *Brahma-siddhi* treats *māyā* and *avidyā* to be identical.¹⁹ Sarvajñātman in his *Saṁkṣepa-śārīraka* states that according to the *Bhagavad-gītā*, *māyā* and *avidyā* (*ajñāna*) are identical as both consist of the same characteristics of veiling the true nature of Brahman and of being removable by the knowledge of Brahman.²⁰ Prakāśātman in his *Vivaraṇa* speaks of the identity of *māyā* and *avidyā* on the basis of the *smṛti* text: 'Salutations to the one who does not come within the range of any proof, and who is of the nature of consciousness, and by whose immanence in the heart, the *yogin* transcends *māyā-avidyā*.'²¹

To sum up: the prevalent view in Advaita is that *māyā* and *avidyā* are identical.

REFERENCES

1. '..... svāśrayayā svaviśayayā ca avidyayā...'
2. *vastutaḥ nirviśeṣacaitanye anādikālamārabhya kalpita-pratibimbato vāsthiteḥ anirocanaṇīya māyādhīnatvamātreṇa pratibimbato vasya tatkalpitatvam na tu pratibimbato vasya viyadāderiva māyāpariṇāmatvaṁ upeyate*, KA, p. 64.
3. *avidyā ca ityekavacanasya jātyabhiprāyatvopapatteḥ*, *ibid*, p.65
4. *Samkṣepaśārīraka*, III, 277-8.
5. '... udāhṛtaśrutau pratibimbarūpayoḥ jīveśayoḥ yathā-kramaṁ māyāvidyāpādābhyāṁ upādhi samarpyete. māyāpadaṁ cātra māyākāryāntaḥkaraṇaḥparam', KA, p.82.
6. *Mūlaprakṛtyavidyayoriva māyāśābhitāntaḥkaraṇamūlaprakṛtyoḥ mukhyābhedaḥbhāve'pi prakṛtiivikārabhāvāprayuktābhedasattvena, tāvatā 'māyā cāvidyā ca svayameva bhavati' iti vākyasaṣoḥopapatteriti bhāvayaḥ*, *ibid*.
7. SLS, p.82.
8. *Bṛhadāraṇyakopaniṣadbhāṣya-vārtika*, IV, iii, 1320.
9. PV, pp.3-4.
10. PD, I, 16-17.
11. V, p.287.
12. II, 176-7.
13. N. Veezhinathan, *The Interpretation of the Great-sayings of the Upaniṣad-s*, Annals of Oriental Research, University of Madras, Vol XXVI (1977),
14. *Ibid*.
vide jīveśau ābhāsenā karoti iti śrutau abhāsapadāni ajahallakṣaṇayā bimbapratibimbobhayāparam iti vīvaraṇānusāriṇāṁ āśayaḥ, KA, p. 103.
15. V, p.178.
16. SLS, p.81.
17. 'avidyātmikā hi bījaśaktiḥ avyaktaśābdanirdeśya tadetat avyaktaṁ kvacidākāśaśābdanirdiṣṭam kvaci-

*dakṣaraśabdoditam kvacinmāyeti sūcitam ... avyaktū
hi sā māyā.'*

18. *'yeyam śruti-smṛti-itihāsapurāṇeṣu nāmarūpaṁ avyākṛtaṁ
avidyā māyā prakṛtiḥ agrahaṇaṁ avyaktaṁ tamaḥ kāraṇaṁ
layaḥ śaktiḥ mahāsuptiḥ nidrā akṣaram ākāśam iti ca tatra
tatra bahudhā gīyate ...'* PP, p. 98.
19. *evamevāyaṁ avidyā māyā mithyābhāṣaḥ*, B S' p.9.
20. *Vide : Bhagavadgītā*, V, 15-16, and VII, 14 and 25.
See also *Samkṣepaśārīraka*, III, 108-9.
21. *Viṣṇupurāṇa*, 5-17-14;
See V, p.173.

ABBREVIATIONS

- BS—Brahmasiddhi* (Madras Government Oriental
Series, No.4, 1937)
- KA—Kṛṣṇālaṅkāra* (Chowkhamba Sanskrit Series,
Benares, 1916)
- PD—Pāñcadaśī*
- PP—Pañcapādikā* (Madras Government Oriental
Series, Vol. CLV, 1958)
- PV—Prakāṣārthavivaraṇa* (Madras University Sanskrit
Series, No. 9, 1935)
- SLS—Siddhāntaleśasaṅgraha* (Chowkhamba Sanskrit
Series, Benares, 1916)
- V — Vivaraṇa* (Madras Government Oriental
Series, Vol CLV, 1958)

द्वितीयमिथ्यात्वम्

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प्रतिपन्नोपाधौ त्रैकालिकनिषेधप्रतियोगित्वं मिथ्यात्वमिति द्वितीयस्य मिथ्यात्वस्य लक्षणम् । प्रतिपन्नोपाधिः इत्यस्य स्व-प्रकारकप्रतीतिविशेष्यः आश्रयः इत्यर्थः । स्वपदेन यस्य मिथ्यात्वं वक्तव्यं तद्ग्राह्यम् । तथा च स्वं - शुक्तिरजतं तत्प्रकारकप्रतीति-विशेष्यः आश्रयः इदन्त्वेन भासमाना शुक्तिः तन्निष्ठः यः त्रैकालिकनिषेधः रजतस्य अत्यन्ताभावः, तत्प्रतियोगित्वं रजतेऽस्तीति लक्षणसमन्वयः । एवं प्रपञ्चप्रकारकप्रतीतिविशेष्यः आश्रयः ब्रह्म, तन्निष्ठः त्रैकालिकनिषेधः 'नेह नानास्ति किञ्चन' इत्यादि-श्रुत्यवगतः प्रपञ्चस्य अत्यन्ताभावः तत्प्रतियोगित्वं प्रपञ्चेऽस्तीति प्रपञ्चस्य मिथ्यात्वम् ।

ननु प्रतिपन्नोपाधिनिष्ठस्य त्रैकालिकनिषेधस्य पारमार्थिकत्वे अद्वैतहानिः । ब्रह्म तन्निष्ठो निषेधः इति परमार्थवस्तुद्वयाङ्गीकारात् । प्रातिभासिकत्वे सिद्धसाधनम् । प्रपञ्चसत्यत्ववादि-

भिरपि प्रातिभासिकस्य प्रपञ्चनिषेधस्य अङ्गीकारात् । व्यावहारिकत्वे त्रैकालिकनिषेधस्य ब्रह्मप्रमावाध्यत्वमावश्यकं इति प्रपञ्चनिषेधस्य बाधे प्रपञ्चस्य तात्त्विकसत्त्वप्रसङ्गात् मिथ्यात्वासिद्धेः अर्थान्तरम् । 'नेह नानास्ति किञ्चन' इति श्रुतेः अतात्त्विकनिषेधबोधकतया तत्त्वावेदकत्वं च न स्यात् । प्रपञ्चनिषेधस्य व्यावहारिकत्वे प्रपञ्चः प्रातिभासिकः पारमार्थिको वा वाच्यः । तत्र प्रातिभासिकत्वासंभवात् प्रपञ्चस्य पारमार्थिकत्वं च स्यात् इति चेत् -

मैवम् । ब्रह्मनिष्ठस्य प्रपञ्चनिषेधस्य अधिकरणीभूतब्रह्माभिन्नत्वात् तात्त्विकवस्तुद्वयानङ्गीकारात् निषेधस्य तात्त्विकत्वेऽपि न अद्वैतहानिः । ब्रह्माभिन्नस्य तात्त्विकवस्तुनः सत्त्व एवाद्वैतहानिरिति भावः ।

न च निषेधस्य तात्त्विकत्वे तत्प्रतियोगिनः प्रपञ्चस्य तात्त्विकत्वापत्तिरिति वाच्यम् । शुक्तिरजते तात्त्विकत्वाभावप्रतियोगिनि प्रातिभासिके तात्त्विकत्वाभावेन तात्त्विकाभावप्रतियोगिनः तात्त्विकत्वमिति नियमस्य व्यभिचरितत्वात् ।

अथ वा ब्रह्मनिष्ठः प्रपञ्चनिषेधः अतात्त्विकः । अतात्त्विकत्वेऽपि न प्रातिभासिकः, किन्तु व्यावहारिकः । न च तर्हि निषेधस्य बाध्यत्वेन प्रपञ्चस्य तात्त्विकत्वं स्यात् इति वाच्यम् । स्वप्ने दृष्टस्य कल्पितस्य वस्तुनः स्वप्नकालिकनिषेधेन कल्पितेन बाधवत् कल्पितस्य प्रपञ्चस्य कल्पितनिषेधेन बाधसम्भवात् उभयोरपि प्रपञ्चतन्निषेधयोः व्यावहारिकयोः बाधस्योपपत्तेः ।

न च प्रपञ्चनिषेधस्य निषेधे प्रतियोगिनः प्रपञ्चस्य सत्त्वा-
पन्तिः इति वाच्यम् । तत्र हि निषेधस्य निषेधे प्रतियोगिनः
सत्त्वमायाति, यत्र निषेधस्य बाधज्ञानेन प्रतियोगिनः सत्त्वं
व्यवस्थाप्यते । यथा रजते व्यावहारिके नेदं रजतमिति भ्रमज्ञाना-
नन्तरं इदं नारजतमिति ज्ञानेन - अत्र रजतत्वमिति ज्ञानेन
रजतत्वममिथ्यात्वेन निश्चीयते । यत्र तु प्रतियोगिनिषेधयो-
रुभयोरपि निषेधः तत्र न प्रतियोगिनः सत्त्वम् । यथा घटध्वंस-
समये घटप्रागभावघटयोरुभयोः निषेधः । प्रकृतेऽपि 'नेह
नानास्ति किञ्चन' इति श्रुत्या प्रपञ्चतन्निषेधयोरुभयोर्निषेधेन
न प्रपञ्चस्य सत्यत्वं प्रसज्यते ।

ननु प्रतिपन्नोपाधौ त्रैकालिकनिषेधप्रतियोगित्वरूपे द्वितीय-
मिथ्यात्वे निषेधप्रतियोगित्वं प्रपञ्चस्य किं स्वरूपेण अथ वा
पारमार्थिकत्वाकारेण । नाद्यः । स्वरूपमित्यस्य स्वस्य यत् रूपं
साधारणम् असाधारणं वा तत् अर्थः । प्रपञ्चस्य साधारणं रूपं
दृश्यत्वादि, असाधारणं रूपम् आकाशत्वादि; तेन रूपेण
प्रपञ्चस्य त्रैकालिकनिषेधप्रतियोगित्वाङ्गीकारे प्रपञ्चस्याली-
कत्वापत्तिः । तेन असद्वैलक्षण्यं न स्यात् । नापि द्वितीयः ।
पारमार्थिकत्वं हि अबाध्यत्वम् । तेन रूपेण प्रपञ्चस्य त्रैकालि-
कनिषेधप्रतियोगित्वरूपबाध्यत्वाङ्गीकारे अन्योन्याश्रयात् ।
अबाध्यत्वरूपपारमार्थिकत्वज्ञाने सति पारमार्थिकत्वघटितं बाध्य-
त्वरूपमिथ्यात्वज्ञानम्; बाध्यत्वरूपमिथ्यात्वज्ञाने च सति तन्नि-
रूप्यस्य अबाध्यत्वरूपपारमार्थिकत्वस्य ज्ञानम् इत्यन्योन्याश्रयः ।

तथा च पारमार्थिकत्वाकारेण निषेधासम्भवात् पारमार्थिकत्वाकारेण त्रैकालिकनिषेधप्रतियोगित्वरूपमिथ्यात्वलक्षणस्यासंभवः ।

पारमार्थिकत्वस्यापि किं स्वरूपेण निषेधः, अथवा पारमार्थिकत्वेन इति विकल्पे आद्ये पारमार्थिकत्वस्यालीकत्वापत्तिः । प्रतिपन्नोपाधौ स्वरूपेण त्रैकालिकनिषेधे यथा रजतादेरलीकत्वमापद्येत, तथा पारमार्थिकत्वस्य स्वरूपतस्त्रैकालिकनिषेधप्रतियोगित्वे तस्यालीकत्वापत्तिरिति भावः । द्वितीये पारमार्थिकत्वस्यापि पारमार्थिकत्वेन रूपेण निषेधे अनवस्था स्यात् - इति चेत्,

मैवम् । स्वरूपेणैव प्रपञ्चे त्रैकालिकनिषेधप्रतियोगित्वस्याङ्गीकारात् । स्वरूपावच्छिन्नप्रतियोगिताकत्रैकालिकनिषेधः मिथ्यात्वघटकः । दृष्टान्तीकृते शुक्तिरजते स्वरूपेण त्रैकालिकनिषेधप्रतियोगित्वस्यैवानुभवसिद्धत्वात् । दृष्टान्तानुसारेण पक्षीकृतप्रपञ्चेऽपि स्वरूपतः त्रैकालिकनिषेधप्रतियोगित्वमेवाङ्गीकरणीयम् । दृष्टान्तीकृतशुक्तिरजतस्य स्वरूपतः त्रैकालिकनिषेधप्रतियोगित्वे अनुभवः प्रमाणम् । शुक्तौ रजतभ्रमानन्तरं शुक्तिरूपाधिष्ठानसाक्षात्कारे सति 'रूप्यं नास्ति, नासीत्, न भविष्यति' इति स्वरूपेण रजतस्य त्रैकालिकनिषेधः अवगम्यते । तथा 'नेह नानास्ति किञ्चन' इति श्रुत्या प्रपञ्चस्य स्वरूपेणैव निषेधः प्रतीयते ।

न च-'रूप्यं नास्ति, नासीत्, न भविष्यति' इति निषेधपरमार्थत्वाया लोकसिद्धं व्यावहारिकमेव रजतं स्वरूपेण निषेधप्रतियोगि, न तु अनिर्वचनीयं रजतम्-इति वाच्यम् । भ्रमविषयी-

भूतं प्रातिभासिकं रजतम्, बाधज्ञानविषयीभूतं च व्यावहारिकं रजतम् इति भ्रमबाधज्ञानयोः भिन्नविषयकत्वप्रसङ्गः । भ्रम-विषयीभूतस्याबाध्यत्वेन पारमार्थिकत्वापत्तिश्च । अपि च शुक्तौ व्यावहारिकरजतस्य प्रसक्तेरभावेनाप्रसक्तस्य व्यावहारिकस्य रजतस्य शुक्तौ निषधे अनुभवविरोधश्च स्यात् ।

न च- शुक्तौ रजतस्य, ब्रह्मणि प्रपञ्चस्य च स्वरूपेण त्रैकालिकनिषेधप्रतियोगित्वेऽभ्युपगम्यमाने शुक्तिरजस्य शुक्तौ प्रपञ्चस्य ब्रह्मणि उत्पत्तिनाशयोरसंभवः । यत् यत्र येन रूपेण त्रैकालिकनिषेधप्रतियोगि, तत् तत्र तेन रूपेण नोत्पद्येत, यथा गणविषाणादि । यत् यत्रोत्पत्तिमत् तत् तत्र अनिषिद्धरूपमिति व्याप्तिबलात् शुक्तावुत्पत्तिमतः रजतस्य तत्र, ब्रह्मणि च प्रपञ्चस्य अनिषिद्धस्वरूपत्वमङ्गीकरणीयम् - इति वाच्यम् । न हि यस्य स्वरूपं न निषिद्धम्, तस्यैव उत्पत्त्यादिकम् इति नियमोऽस्ति । नैय्यायिकैः अनिषिद्धस्वरूपत्वेनाङ्गीकृतस्य आका-शादेः उत्पत्त्याद्यनङ्गीकारात् । किन्तु अनादिभिन्नदृश्यत्वं उत्प-त्त्यादिमत्त्वे प्रयोजकम् । तत्तु प्रपञ्चे शुक्तिरजतादौ च स्वीकृत-मेव इति न दोषः ।

ननु-शुक्तिरजतादेः न स्वरूपेण त्रैकालिकनिषेधप्रतियोगि-त्वम्, अत्यन्तासत्त्वप्रसङ्गात् । किन्तु आपणस्थं रजतमेव निषेध-प्रतियोगीति पूर्वाचार्यवचनविरोधः इति चेत्-

न । तस्य वचनस्यापि आपणस्थलौकिकपरमार्थरजताभि-न्नतया प्रतीतं प्रातिभासिकमेव रजतं त्रैकालिकनिषेधप्रतियोगीत्य-र्थात् । तदुक्तं तत्त्वप्रदीपिकायाम्—

“ तस्मात् लौकिकपरमार्थरजतमेव नेदं रजतमिति निषेध-
प्रतियोगी’ ति पूर्वाचार्याणां वाचोयुक्तिरपि पुरोर्वर्तिनि रजतार्थिनः
प्रवृत्तिदर्शनात् लौकिकपरमार्थरजतात्मत्वेनापरोक्षतया प्रतीतस्य
कालत्रयेऽपि लौकिकपरमार्थरजतमिदं न भवतीति निषेधप्रति-
योगितामङ्गीकृत्य नेतव्या” इति ।

अस्यार्थः—लौकिकपरमार्थरजतार्थिनः प्रातिभासिके रजते
प्रवृत्त्यन्यथानुपपत्त्या इदंकारास्पदे पुरोर्वर्तिवस्तुनि पुरोर्वर्तिवस्तु-
तादात्म्येन व्यावहारिकरजततादात्म्येन च प्रातिभासिकं रजतं
प्रतीयते इति तावदङ्गीकर्तव्यम् । तथा च प्रातिभासिके रजते
लौकिकपरमार्थरजततादात्म्यं प्रसक्तमेव । पूर्वाचार्याणां ‘लौकिक-
परमार्थरजतमेव नेदं रजतमिति निषेधप्रतियोगी’ति वाचोयुक्तिः
इदं-प्रातीतिकरजतम्, लौकिकपरमार्थरजतं न भवति इति
भेदात्मकनिषेधस्य प्रतियोगितामङ्गीकृत्य नेतव्या - इति ।

ननु द्वितीयमिथ्यात्वस्य स्वरूपे पर्यालोच्यमाने सदधि-
करणकात्यन्ताभावप्रतियोगित्वं मिथ्यात्वमिति पर्यवसितम् ।
तथा च अवृत्तिपदार्थेषु आकाशादिषु अन्यन्ताभावप्रतियोगित्वस्य
सिद्धत्वात् तार्किकाणां मते सिद्धसाधनम् ।

यदधिकरणं यत् सत् तन्निष्ठात्यन्ताभावप्रतियोगित्वं तस्य
मिथ्यात्वमिति विवक्षायां आकाशाधिकरणस्यैवाप्रसिद्ध्या
यत्पदेन आकाशादेर्ग्रहणासंभवात् सिद्धसाधनस्य वारणेऽपि घटादौ
सिद्धसाधनं वारयितुमशक्यम् । तथा हि - घटस्य संयोगसंबन्धेन

यत् अधिकरणं भूतलादि तत्र यः समवायेन घटाभावः तत्प्रतियोगित्वस्य घटादौ सत्त्वात् ।

येन संबन्धेन यत् यस्य अधिकरणम्, तेन संबन्धेन तन्निष्ठात्यन्ताभावप्रतियोगित्वं तस्य मिथ्यात्वम् इति विवक्षायां यद्यपि घटादौ सिद्धसाधनं वारयितुं शक्यम् - संयोगसंबन्धेन घटाधिकरणे संयोगसंबन्धेन घटाभावस्यासत्त्वात्-तथापि अव्याप्यवृत्तिषु संयोगादिषु सिद्धसाधनं दुर्वारम् । समवायसंबन्धेन कपिसंयोगाधिकरणे वृक्षे समवायसंबन्धेन कपिसंयोगाभावस्य मूलावच्छेदेन सत्त्वात् - इति चेत्,

मैवम् । येन संबन्धविशेषेण येन च अवच्छेदकविशेषेण यदधिकरणता यत्र प्रतीयते, तेनैव संबन्धविशेषेण तेनैव चावच्छेदकविशेषेण तत्राधिकरणे विद्यमानो योज्यन्ताभावः तत्प्रतियोगित्वं तस्य मिथ्यात्वमिति परिष्कारे सति दोषाभावात् । तथा हि - समवायसंबन्धेन अग्रावच्छेदेन वृक्षे कपिसंयोगाधिकरणता प्रतीयते; तत्र मूलावच्छेदेन कपिसंयोगाभावस्य सत्त्वेऽपि अग्रावच्छेदेन कपिसंयोगाभावस्यासत्त्वात् एतादृशमिथ्यात्वं कपिसंयोगादौ पूर्वमसिद्धमिति तस्य साधने सिद्धसाधनानवकाशात् ।

यदि तु - यथा आकाशादेः ध्वंसप्रतियोगित्वं प्रागभावप्रतियोगित्वं वा नास्ति, तथा अत्यन्ताभावप्रतियोगित्वमपि नास्ति प्रमाणाभावात् । एवं संयोगसंबन्धेन घटवति भूतले समवायसंबन्धेन घटाभावसत्त्वेऽपि प्रमाणं नास्ति । समवायेन

घटो नास्तीति प्रतीतेः घटसमवायाभावविषयकत्वेनापि उप-
पत्तेः । एवमेकस्मिन्नधिकरणे संयोगः तदभावश्च नास्ति ।
अग्रे वृक्षः कपिसंयोगी न मूले इति प्रतीत्या अग्रभागे संयोगः
मूलभागे तदभावः इत्येव प्रतीतेः एकत्र उभयोरप्रतीतेः - इति
विभाव्यते, तदा मिथ्यात्वलक्षणे संबन्धविशेषः अवच्छेदक-
विशेषो वा न प्रवेशनीयः । सन्मात्रनिष्ठात्यन्ताभावप्रतियोगित्वं
मिथ्यात्वमित्येव लक्षणं वक्तुं शक्यम् इति ।



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